NOTES ON THE HISTORY OF THE CONGREGATION OF PRIESTS OF SAINT BASIL — COLLECTED BY ROBERT JOSEPH SCOLLARD, CSB

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C O N T E N T S

This marks the 25th anniversary of St. Thomas College in the City of Houston, Texas. In 1900, through the influence of Rev.T. Hennessy, Pastor of Annunciation Church, the Right Reverend Bishop Gallagher of Galveston, invited the Priests of St. Basil to come here to open a school for boys. Father Hennessy, Pastor of Annunciation Church, very generously donated the original site on Frnaklin and Caroline Street. During the first year 44 boys enrolled. Among these were Louis Tuffly, Robert Kelly, Robert Nitze, Honoré Nicholson, Jas. Torpey, Tom Lyons, Thos. Pendarvis, Brush Newning, M. Delhomme, Stuart Giraud, Edgar and Robert Doherty, R. Suhm, Jerry Daley and Nick Belden.

After two years the school property was sold to the I. and G.N. Railroad and classes were for a time carried on in the old Mason Building on Main Street. In the meantime a block of ground was purchased on Austin and Hadley Street and the present building erected and equipped ready for occupation in 1903. Although it seemed very large and well furnished at the time, it has required several improvements and alterations as the enrollment increased and new classes formed. Recently the property holdings were increased by the purchase of a fine site on LaBranch and McGowan Street.

In the early days of its existence, when the parochial schools were few and

limited in size, the majority of the students attending St. Thomas was in the grades. As new parochial schools were built and equipped, St. Thomas gradually dropped the grade classes until at present it retains only the seventh. The High School registrations grew year by year along with the growth of the parochial schools. In 1910 there were ten high school students in St. Thomas. This year, 100.

Two courses are open to students who have completed the grade school work, the commercial course, lasting for a period of two years. The High School course extending over four years. The High School is accredited by the State Department of Education and St. Thomas

College graduates are accepted by Rice Instiute upon the recommendation of the college staff.

In late years a good percentage of the High School graduates began to go on to higher institutions of learning, a number entering Rice Institute. A few years ago Rev. D.L. Dillon asked the authorities of Rice to admit St. Thomas students without examination. Basing their decision upon the records of the students who had already been there, the Rice authorities readily granted the request. After this the College obtained accrediting by the State Department of Education. Each year an inspector from the Department visits the school and sends a report to the

Chief High School Supervisor in Austin. Fourteen credits have been asked thus far and have been granted. It is the hope of the school to add to this number each year.

The idea of having a Catholic High School for boys is aprt of the Church's educational system. If the parochial school is a necessity for the little children, the Catholic High School is even a greater necessity for the adolescent youth. His mind, too, must be enriched by God's truths. His conscience must be guided by the laws of God.

"Teach me goodness, discipline and knowledge" is the motto of the Priests of St. Basil. They have consecrated their

lives to the education of boys. They have prepared themselves for it by a university and normal training as well as by their theological studies. They have worked in Houston for twenty-five years striving to implant in the students under their care those principles expressed by their motto. Their labors have already borne fruit. It is to be hoped that the numbers attending their school may grow more and more and that their plans of bettering their school and adding higher classes will meet with success and will receive the hearty support of the Catholics of Houston.

(Speech delivered by Father John McGuire of St. Thomas College at the Silver Jubilee exercises. Transcribed from the typed copy in the General Archives of the Basilian Fathers)

Your Excellency, Right Reverend Monsignori, Very Reverend and Reverend Fathers, Religious and Friends.

"Greater love than this hath no one that a man lay down his life for his friends." John 15, 13.

I have come a long distance to speak to you this morning. My presence here in this pulpit is not because I am a greater speaker than many of the priests who hear me, nor am I famous for great profundity of thought. I came the long distance from Houston, Texas to Rochester, to show publicly how grateful the Basilian Fathers are to God for giving us the beloved priest whose mortal remains lie in the sleep of death — to thank his noble mother and father for the surrender of their beloved son to the cause of Christ, and to thank the Basilian Fathers of Aquinas Institute,

the priests of Rochester Diocese and the School Sisters of Notre Dame who educated and trained him for us.

I have said it would take a greater speaker and scholar than myself to do justice to the impact and accomplishments of Father Burbott at St. Thomas High School in Houston, Texas.

Knowing him as I did, he would not want me to spend time telling you <u>what</u> he did and <u>how</u> he spent his lifetime. <u>He was a priest of God</u> — God loved him and filled his heart with zeal for the care of souls. Father Burbott saw the importance of caring for souls at all personal costs to carry on the eternal gifts of Christ entrusted to him for his lifetime. He realized these gifts were Christ's — to be shared with the friends

of Christ and ultimately to pass on from his hands to the hands of another friend of Christ. He saw himself as an instrument inspired, guided and directed by the Holy Spirit to build a strong Mystical Body.

The soul of Father Burbott has by now undergone a unique and wonderful experience. He has appeared before Almighty God. He has had his particular judgement to render an account for his every thought, word and deed of his whole lifetime.

His numerous good thoughts, words and deeds will enable him to render a good account of his stewardship. His zeal far beyond the call of duty will enhance his favored position before God. It was

always his wish to take what was weak and make it strong, to take what was soiled and make it clean, to bend down as the Good Shepherd and lift up the lost sheep. These outstanding facts are well borne out by the great admiration his students held for him. Only last Sunday when news of his death reached us..."He was my favorite priest" ..."Man, what a worker that Father Burbott is. He is a holy priest, and he's always that way."

As Catholics by our faith we are fortunate to have a thoughtful and loving Mother in the Roman Catholic Church. As our Mother she uses an event such as the death of this great priest to teach us a most important lesson. That lesson is: All of us, without exception must

anticipate and expect a judgment and reward, just as Father Burbott has received. The funeral ceremonies in which we are participating are for our edificatio; they are to build up and strengthen our Christ life — our minds and hearts in His way of doing things.

As a general rule, the thought of death, or at least our own death, is not familiar to us. We do not seem to realize that what we see here today will happen to us. Our excuses for failing to face reality are numerous. We presume everyone else will die but ourselves. We become so occupied with the visible we forget the invisible. Our immediate concern over present cares and preoccupations prevents us from fixing our

attention on this overwhelming reality. Each step in our daily life is a step towards our death. The thought of death must therefore be an enlightening idea in our lives. Above all, in this spirit, death, not so much ours but that of our loved ones, will be one of the most salutory experiences we can encounter in preparation for our own death. It makes us realize that here a man passes through the most bitter suffering he can bear, but at the same time his belonging to God's grace can be experiences most vividly. Very often one sees that the death of a loved member of a Christian family means a powerful surge of divine grace in the family. Though they may be crushed, for death remains death, something that

should not have been, every loving heart will agree, in spite of the blow, they experience more intimately than ever that they are in the hands of God. For the dying Christian this awareness can be so intense that death itself truly becomes for him a peaceful going to sleep in the Lord — like the unnoticed fall of a ripened fruit, he lets himself go and falls into the arms of God.

How can we train ourselves to live in a spirit of faith and hope each step of life's way? Say your morning and night prayers as if this would be your last chance today. Say, or participate in the Mass as if it were the last one at which you would assist. Receive Confession and Holy Communion as if the

the opportunity provided was your last one. In this way death will be welcomed not feared, anticipated not postponed.

Dear friends, let us remember Father Burbott in our prayers and Masses. That would be the Christian thing to do now. In a spirit of faith and hope, beg God to grant him his well deserved "eternal rest."

He has loved the Eternal Priest and the followers of the Eternal Priest. He has like the Eternal Priest given his life for his flock. He has died for Christ, in Christ and with Christ. May he rest in Peace. Amen.

(Sermon preached by Father Francis Monaghan at the Funeral Mass of Father Eugene Burbott in Holy Redeemer Church, Rochester, N.Y., July 17, 1962. Transcribed from the preacher's manuscript)

"If any man will come after Me, let him deny himself, take up his cross and follow Me"

As the hour of His passion and death approached Our Blessed Lord sought to prepare His Apostles for the shock and the scandal of His Cross. Thus on one occasion He foretold that "He must go Jerusalem, must suffer many things from the ancients, the scribes and the chief priests, that He would be put to death and on the third day rise again." On hearing this, St. Peter protested vehemently that this must not be, and, for his pains, received a stern rebuke from Christ, Who said to him: "Go behind Me, Satan, for thou art a scandal to Me because thou savourest not of the things that are of God, but of the things that are of men" — and then He added, "If

any man will come after Me, let him take up his cross and follow Me". This dramatic announcement of the law of self-denial and suffering was followed by stronger and sterner lessons as the events of the Passion unfolded. They lived through those days in which "the shepherd was struck and the flock scattered" — and after sin had done its worst — on Calvary — they met Him again on Easter Day. "He unfolded to them the scriptures and showed them that it was fitting that The Christ should suffer these things and so enter into His Glory." Thus did Our Lord proclaim this fundamental condition of discipleship — the law of self-denial and suffering, and of each of His disciples He could have said what He said to Anan-

ias regarding St. Paul, "I will show him what great things he must suffer for My Name's sake."

But lest this law of suffering — this prospect of the Cross should seem too grim, fearful and forbidding, Our Blessed Lord balanced it, as it were, by another condition of discipleship, the universal law of charity. They had heard His answer to the lawyer who inquired about the greatest commandment. "Thou shalt love the Lord Thy God with thy whole heart and with all thy strength and with all thy mind and thy neighbor as thyself" — for in these are summed up the entire revelation of God to man — whole of the law and the prophets. They had heard Him in His vivid and

prophetic description of the last judgment as He made this law of love — the very standard of judgment and the test of worthiness — "Inasmuch as you did it to the least of these My brethren, you did it unto Me" — and on this basis, He will say — "Depart ye cursed" — or "Come ye blessed of My Father, receive you the Kingdom prepared for you from the foundation of the world."

But as the time of His Passion drew nigh, He returns to it with urgent insistence — "A new commandment I give unto you that you love one another as I have loved you — for by this shall all men know that you are My disciples that you have love one for another." And then as if to stress the utter and

absolute importance of both these laws, He found in His infinite wisdom a means of uniting them in the great and supreme action of His redemptive death when He said of it "Greater love than this no man hath than that he lay down his life for his friends."

As we meet together here this morning to assist at this funeral Mass, no one who knew Father Welty, especially during the last ten years of his life, should find it strange that our meditation should be centred on the Christian law of suffering and the law of love — on the Cross of Christ and the Charity of Christ. Monsignor Ronald Knox, in an inspired passage, present a report of the imagine conversation which took place between the two Roman soldiers

who were commissioned to prepare the Cross on which Our Lord Jesus Christ was to die for us. The older and more experienced of the two instructs his companion, saying, "It must be heavy enough to carry a man yet light enough for a man to carry." And even as Our Lord, as He is represented in the Stations of the Cross, fell several times beneath His burden, so too must Father Welty have found his cross to have exceeded the Roman soldier's specification — as he wrestled with depression and temptations to despair. Ten long years of enforced idleness — filled with frustration and an overpowering sense of futility and rejection — his was indeed a rugged way of the cross which led inevitably and inexorably to the ultimate renunciation which is death.

And if we ask how he was able to endure and remain faithful to the end, the answer is twofold, but in both we find the essential element to have been that same supernatural Charity which Christ proclaimed so emphatically both by word and example. First from Father Welty's side — there was present to a high degree a firm and loyal faith — a robust and manly hope and a deep and abiding love of God and love of neighbor. But also from the side of the Community — day by day across those years, Father Welty was sustained and encouraged by an uninterrupted series of acts of fraternal charity, from his confreres here in St. Michael's and the scholastics from St. Basil's Seminary. It is with intimate knowledge and deep appreci-

ation that I salute in the name of all Basilians, Fathers Shook, Madden and Kelly, who, because of the posts they held, were chief in providing the care and solicitude in Father Welty's behalf — which makes the past decade one of the most glorious pages in the history of St. Michael's College.

I wish to express my thanks to Father Kelly for having invited me to speak this morning. My friendship and association with Father Welty goes back across a span of forty years. I was a student at Assumption College in 1920 and was present in Assumption Chapel when Father Welty and his four classmates, Fathers John McGuire, John Sullivan, John Spratt and Charles Donovan offered their first Masses on the five altars of the College

Chapel. For any student of Assumption present that day who had the slighest spark of a priestly vocation, that five-fold call of Christ was well-nigh irresistible. I knew him, when, in the full vigor of his young priesthood, he set out to make his contribution to what Father Willie Roach called "the immense work of this community", which work was defined by Father Francis Forster in those days as "To take boys and to make of them men before men, and men before God." I was privileged to rejoice with him when he returned from Freiburg, Switzerland, after having successfully obtained his Doctorate in Philosophy, for which honor he had been chosen by the then Master of Scholastics, Father John Purcell, and our First Superior General, Father Francis Forster.

It was my honor and pleasure to preach in his home parish in Youngstown, Ohio, on the occasion of the 25th anniversary of his ordination. And, finally, it has been my privilege to share his confidence, and to gain more than I gave, as I visited him regularly during these past ten years of his illness. For all these reasons, I speak confidently in his name this morning when I offer for him his most sincere gratitude and appreciation for all the kindness and care he received from his superiors, his confreres, his former students and his many friends. I'm sure he would have me express his special thanks to his nurse, Mrs. Angela Gamble, who was for him indeed and Angel of Mercy. And above all, his thanks, to his two sisters who are here this morning and who shared with him

his joys and sorrows, his triumphs and failures with that kind of understanding, love loyalty and devotion which is beyond all price and praise.

If I could have asked Father Welty what I should say to you on this occasion, I'm sure of one thing only — he would have said, "Ask them to pray for me." The Priesthood is at once a tremendoud challenge and a tremendous risk. Ordination unfortunately does not guarantee the recipient against human frailty and human fault. A notable part of the Cross of every priest is of his own making — the humiliation and the defeat, the fruit of his own weakness. But God in His Wisdom, foreknowing all that, still chooses us weak human agents for the sublime duties of His Holy Priesthood.

The funeral of Father Welty is one of those blessed occasions which remind us of our own frailty and prompt us to be generous in our prayers for the happy repose of his soul, while we with wisest sorrow think of him together with remembrance of ourselves. Having loved him in life, let us not forget him in death, but regularly and earnestly commend him to the Mercy of Our Divine Saviours. And as God was good to him, let us pray in the words of Cardinal Newman, "May He keep us too, all the day long, till the shadows lengthen and the evening comes and the busy world is hushed, and the fever of life is over and our work is done. Then in His Mercy, may He grant us a safe lodging, a holy rest and peace at last." Amen.

(Sermonpreached at the funeral of Father Emil Welty in St. Basil's Church, Toronto, March 1962. Transcribed from the preacher's typescript)

We have gathered in this historic church for the religious celebration of the one hundredth anniversary of the opening of Assumption College. It is meet that on this occasion we should unite ourselves with the Bishop of the diocese in the Holy Sacrifice of the Mass to express publicly our gratitude to Almighty God for the countless blessings bestowed upon this Institution during the past century and to implore His assistance for the years ahead.

Anniversaries invite us to pause and look back through the vista of the years. It would be pleasant and no doubt profitable to review the main events of the past century that have contributed to the development of a small school to a leading High School and a flourishing University. Therein we would come upon many reasons for profound gratitude and many examples for holy emulation by both staff and students. During this centennial year that task will be done, I hope, by others more qualified to do so.

In the few moments allotted to me today, I would simply draw aside the curtain of time to present to your view a few events that serve as a backdrop to the scene of the day whose anniversary we are celebrating, and then possibly a brief sketch of that first scene in the dramatic life of Assumption.

Across the backdrop we see written in bold letters the name "Assumption". What does it mean and where does it come from? It has been the traditional belief of the Church and now a defined article of faith that when the Mother of our Lord died, her body which had been fashioned to be the living tabernacle of the Son of God made man, that body was not allowed to pass through the corruption of the grave. Rather it was assumed or taken up gloriously to heaven reunited with her soul. Our school's name recalls this glorious mystery. It is therefore a name on which we love to meditate because it is the crowning glory of Our Blessed Lady and also because it is a frequent reminder of our own future reunion of soul and body in the general resurrection. It is a name that we cherish highly.

The school derived its name from the parish; but how did the parish come to be placed under the patronage of Our Lady of the Assumption? Please bear with me if I wax historical for a moment. When Cadillac founded Detroit in 1701 he invited several Indian tribes to come and settle near him here at the strait. One of the tribes that came and stayed was that of the Wyandots or Hurons, who were descendants of the Indians who had been christianized by

the Jesuit blackrobes in Huronia in the first half of the seventeenth century. This tribe located just 'a good gun-shot distance' west of the fort.

In time these children of the forests asked for a blackrobe to come and renew the spiritual ministrations among them. In 1728 Father Armand de la Richardie, S.J., arrived at Detroit and began the difficult work of restoring these savages to the religious practices of their ancestors. In 1741 he was able to write in Latin a letter to the Superior General of the Jesuits in Rome relating the results of fourteen years of his labors. Translated it reads in part as follows:

"One of the leading men among the people having embraced the Christian faith was such an example to all his kinsmen that of all his family not even one resisted the Holy Spirit. But after a short time he was taken from among the living and scarcely the slightest hope remained of bringing this barbarous throng to the sweet service of Christ... However, under the impulse of divine grace the work of God so flourished that scarcely three years after the death of that illustrious leader not even one pagan remained among the whole people ... As for the present, a barbarous people seem to profess the faith with an

unfeigned heart. The sacred edifice, though seventy cubits long, hardly contains the multitude of Christians..."

For our present purposes the important part of that letter is its heading. It is dated June 21st, 1741, at the Mission of the Assumption of the Blessed Virgin Mary among the Hurons. That is the oldest extant reference to the name of Assumption in this area. However, there can be little doubt that the name was applied to the Mission from its beginning.

It was this same Indian Mission of the Assumption that in 1742 was transferred to the Island of Bois Blanc at the mouth of the Detroit River, and which in 1748 came to its permanent abode here when Father de la Richardie and his assistant, Father Potier, first planted the all-civilizing cross on this site, then known as La Pointed de Montreal. The large cross standing on the river bank commemorates this event.

That was over two hundred years ago. There were no settlers on this side of the river in 1748. But the following year grants of land began to be made on what was then known as the south shore, and by the time of the conquest in 1760 there were about fifty settler families living along this shore.

Technically these settlers belonged to the parish of Ste. Anne, the church of the Fort on the other side of the River. Assumption was a Mission intended for the Indians, but the white settlers were permitted to receive the sacraments and to worship with the redmen in their chapel. Later the settlers petitioned for a parish church on this side of the river. Because the ordinary sources of support for the Indian Mission had been dried up, it was decided at Quebec that the Assumption Mission of the Hurons should become the Parish of the Assumption, entrusted with the care of souls of both the Huron Indians and the French settlers. This merger was canonically effected in 1767. Assumption then became a parish in the diocese of Quebec — the oldest parish in Canada west of Montreal. Its first pastor was Father Potier, the last Jesuit Missionary in the West. His remains are buried under this church.

From 1776 the name of the locality extending from the Huron Church here to Lake St. Clair was known as the Settlement of L'Assomption. Assumption is an old name here, much older than Sandwich and Windsor, and reminds us that we stand here on historic ground, dating back even into the first half of the eighteenth century. Its historical connotation is an added reason for cherishing the name of Assumption.

The nineteenth century was one of rapid development for the Church in Upper Canada. As new dioceses were created westward, Assumption in turn belonged to the diocese of Kingston, then of Toronto, and in 1856 to the diocese of London. As you recall, it was just last year that the diocese of London celebrated its centenary. At the time that the diocese was established the walls of Assumption College were being erected.

Who was responsible for this undertaking? It was a priest who belonged to the same Order as the Missionaries who had founded the Indian Mission and the Parish of the Assumption — the Jesuits. In 1843 Bishop Power of Toronto had restored to the Society of Jesus the field of labor won to the Church by the apostolic zeal of Fathers de la Richardie and Potier a century before. To the new blackrobes were entrusted the Parish of the Assumption and its neighbouring Missions as well as its scattered Indian Missions as far north as Manitoulin, Sault Ste. Marie and even Fort William.

This band of Jesuits who came here in 1843 had at their head a man who, besides having a rare talent for organization, was possessed of an ardent zeal

and the heart of an apostle — Father Pierre Point. After the nave of this present church was completed in 1846, he turned his attention to education. After establishing elementary schools in the various parts of his parish, this zealous pastor would not rest until he had built a College to give youth facilities for a higher education.

If you were to trudge your way to the northwest corner of the oldest building on the campus and push aside the thick shrubbery, you would find a cornerstone inscribed A.A. 1855. In its issue of June 15th of that year the Detroit Free Presse carried the following announcement:

"The foundation stone of L'Assomption College, at Sandwich, is to be laid on Sunday next at 11 o'clock A.M. The Bishop and other distinguished speakers will deliver addresses. Boats will be running every hour between Detroit and Sandwich."

That was in 1855. At the end of the following year the building was ready for occupancy. But then as now "bricks and mortar do not a school make". There was need for teachers. Unable to obtain assistance from his own Society, Father Point entrusted the direction of the school to a layman, Mr. Theodule Girardot,

an experienced teacher who had come from France ten years before and had taught in the Common Schools in the parish. His first contract contains many interesting items that will supply much of the material for some of the dramatic life of Assumption College. I shall read parts of it:

"For all his duties as professor Mr. Girardot will receive $500 per year.
As prefect of discipline he will receive his board.
He will receive the board and lodging of his oldest son, provided that he fulfills the duties of bursar with the greatest care, and that Mrs. Girardot cares for the linens and oversees the kitchen.
Mr. Girardot's uncle, for his board and lodging, will see to the cleanliness of the dormitories, the corridors, the refectory and the yards of the College, as well as tend the fires.
For the board of his mother-in-law, his wife and his three smallest children Mr. Girardot will give the College $15 per month.
As for the quarters granted to Mr. Girardot, they will extend from the basement to the main refectory.
Made on the 29th day of January 1857."

From this document we can see that the opening of Assumption College was quite

a humble family affair — the Girardot family. The pictures of Mr. and Mrs. Girardot are hanging on the north wall of the Students' Entrance off Huron Line.

We now have a school building somewhat staffed. What about the students? On February 10, 1857, a hundred years ago today, the College opened its doors to twenty-six boarders and sixty day-scholars. The sixty day students for the most part belonged to the Common Grammar School which was also housed in the new building. This is made plain in an advertisement that appeared in the Toronto Mirror on July 31, 1857, which also sheds some light on the academic policy of the new institution. It reads as follows:

"ASSUMPTION COLLEGE, SANDWICH, ONTARIO. English and French are placed on the same footing. Courses are offered in three departments — primary, classical and mercantile. The College is under the patronage of His Lordship, Rt. Rev. Dr. Pinsonneault, Bishop of London."

Bishop Pinsonneault, the first shepherd of the new diocese of London, desired to place the school under ecclesiastical direction. When he learned that the Jesuits would not be able to staff the College, he applied to the Basilians in

Toronto for teachers. Father Joseph Malbos, C.S.B., came to Sandwich in the Fall of 1857 and was appointed Superior of Assumption College. The enrolment now reached one hundred. The staff was augmented by a number of seminarians. Father Malbos stayed only one year. During his short regime the College was incorporated by a Public Act of the Legislature of the Province of Canada, which received Royal Assent on August 16, 1858. The Corporation consisted of the Bishop of London, and the faculty of the College. The Act gave the Corporation 'full power to make and establish such and so many rules, orders and regulations (not being contrary to the laws of this country or this Act) as they may deem useful or necessary, as well concerning the system of education as for the conduct and government of the said College, and of any other institution or school connected with or dependent on the same'. (22 Victoria 136).

Assumption College was now opened, placed under ecclesiastical control and incorporated. That ends scene one. Time does not permit to trace the many trials and vicissitudes of this infant establishment during the next dozen years. It would seem that Divine Providence sometimes deals with Institutions as with individuals, wanting them to purchase their later glories at the cost

of early adversities. These years were difficult when the direction of the school was in turn in the hands of diocesan priests, Benedictines, and again Mr. Girardot until the Basilians returned in 1870 to establish a permanent foundation.

In any case, a lamp of knowledge was lighted in 1857 on Huron Church Line in Sandwich, Ontario — a feeble flame which like a candle light might have been blown out by the gusts of adversity, but which, under God, by the labors and sacrifices of many, was kept burning. It has now become a flaming torch at which affiliated schools come to light their lamps — an eventuality wisely provided for in the century old Act of Incorporation. May this torch continue to light the way for many in the paths of justice and knowledge.

As time-honoured Assumption enters upon her second century of her great mission here, and we, staff and students of both the High School and University Departments, unite in the glorious "Te Deum" of gratitude to God for past favours, for the future also do we pay:

"Do Thou, O Eternal God, Who a century ago blessed this infant school and 'placed her stones in order', bless her again today. Do Thou, through the intercession of our patroness, Our Lady of

the Assumption, send down wisdom that sitteth by Thy Throne to illumine the minds and purify the hearts of her administrators, teachers and students, that they may all use its increasing facilities for Thy glory and for the good of Thy people. Through Christ Our Lord. Amen."

(Transcribed from a copy given to Father Robert Scollard by Father Lajeunesse and then deposited in the General Archives of the Basilian Fathers. This sermon was preached in Assumption Church, Windsor, on February 10, 1957.)

Father Richard S. Wood was born in Houston, Texas, on June 26, 1916. In May, 1934, he graduated from St. Thomas High School in that city, and in August entered St. Basil's Novitiate in Toronto. The following year after making his first profession as a Basilian scholastic, he was appointed to studies at Assumption College, Windsor, Ont. He was awarded his B.A. degree in 1939. He then studied theology for four years at St. Basil's Seminary, Toronto, where he was ordained to the priesthood by James Cardinal McGuigan on August 15, 1943. He returned to Assumption College in 1944. Two years later he was named treasurer of that institution. At that post he remained the rest of his life, spending himself in the services of others without counting the cost in sacrifice.

If one were to ask what were the outstanding characteristics of his administration, it would be easy to name these two — orderliness and thoroughness. Before any new undertaking Father Wood wanted to think the matter through, and once he could see his way clear to do a job, he brought to bear upon it great attention to detail. The result was invariably a job well done. In a short space of time he became a pillar on whom Basilians came to lean heavily, perhaps too heavily. His efforts to carry the heavy load during his last

two years under the handicap of great physical pain form a chapter of heroic courage unsurpassed in the annals of Basilian history.

The order that was so evident in the accomplishment of his daily work was consequent upon the order that reigned in his religious and sacerdotal life. Of him it may be said with truth that he strove to put first things first, following the injunction of the Sermon on the Mount: "Seek ye first the kingdom of God and His justice". His many chores were not permitted to interfere with the conscientious discharge of his religious and priestly duties. To those who knew him best his dignified bearing and affable manner in his dealings with all classes of people — confreres, professional or business men and women, particularly students and employees — were but outward manifestations of a well disciplined character.

As he lived, so he died. On being told in September that medically speaking there was no hope of recovery from the malignant disease that had been gnawing away at him for nearly two years, he preapred to die with the same courage and thoroughness with which he had met any challenge and tackled any job. Because he loved the Mass and prized it as the priest's highest act, he wanted to say one more Mass realizing that it

would be his last. With God's help he did so. Two weeks before he died he expressed the wish that he might be able to assist at one more Mass. That wish was fulfilled by means of a very special privilege. During his last week upon earth he said he would like to die on the feast of the Presentation of Our Blessed Lady, and foretold that he would. On the day on which the Church commemorates Mary's presentation of herself to God in the Temple, Father Wood desired to present his soul to his Creator. God granted him that favor also. On that Basilian feast-day, a few hours after having received Holy Communion and after having prayed aloud for his relatives, friends and benefactors, he lapsed into a coma, wherein strengthened by the repeated prayers of his confreres and assistants he waited until eight o'clock that evening for God to summon him.

Father Wood has departed, but his mark will remain at Assumption. It will continue in the splendid organization that he developed, in the many renovations and alterations that he effected, but most of all in the lives of many people where his memory will continue to produce the fruits of godliness, patience and discipline—virtues which he so nobly exercised in a life wholly dedicated to God. R.I.P.

(Abridged from the funeral sermon preached by Father E.J. Lajeunesse in Assumption Church, Windsor. Transcribed from Alumni Times, Vol 2, No. 1 (Winter 1957) p. 12-13)

Your Excellency, the Bishop of London; Your Excellency, Bishop Nelligan; Right Reverend Monsignori, Very Reverend and Reverend Fathers, Sisters, Relatives and Friends of Father Phelan.

We are assembled this morning to offer with our Bishop the Holy Sacrifice of the Mass for the repose of Father Phelan's soul. On behalf of the Basilian Fathers, especially those of Assumption High School, I wish to offer deep and sincere sympathy to his parents who were unable to come here, to his two brothers and his sister who are here, to his aunts, to his other relatives and friends. We know something of the greatness of your loss because we know the greatness of our own. I would not ask you to grieve. The human ties which bind you to him were forged by the hand of God and they cannot be broken by

death without causing pain and heartache. But I would ask you not to grieve as those who have no hope. I would remind you of the words of the Preface of the Mass this morning that in death "life is changed, not taken away". I would remind you that the separation begun today is not forever, it is a temporary separation. I would ask you to look forward to your re-union with him in Heaven where there will be no more suffering nor tears, no more separations and heartache and where the loneliness of the years will be forever put aside.

I have been acquainted with Father Phelan for many years. During the past three and one-half years I have come to know him very well. I know something

of what he suffered during that time. I know some of the principles which guided his life and made it possible for him to endure those sufferings with so much courage and so much cheerfulness.

Not a day went by that he didn't have some physical pain and often, especially during the last few months, that pain was intense and frequent. He was a man, active by temperament. His physical condition forced him to curtail his activities to a great extent. That hurt him. One of the last things he said was, "Every one is working but me." Even under these conditions, he did more than he should have. His zeal found an outlet on the telephone — it was for him an apostolate. By this means he instructed, encouraged and

consoled people whom he had met in various circumstances, many of them in the hospital during his many stays there as a patient. By temperament he liked to be with people, with his confreres. His condition forced him to spend much of his time alone. He spent that time well. He read spiritual books constantly, his visits to the Blessed Scarament were frequent, he had a great love for Our Lady and her Rosary.

He was able to suffer courageously and cheerfully because of the principles which guided his life. Each soul is a unique creation by God. Each soul goes to God in its own way. No two souls are exactly alike and no two souls reach God in exactly the same way. But there are basic patterns.

St. John the Baptist described the spiritual life well when he said of Christ, "He must increase, I must decrease." The soul must gradually learn to "put onChrist", to think in the way Christ would have him think, to talk in the way Christ would have him talk, to act in the way Christ would have him act. Self must be gradually pushed completely out of his life and Christ allowed to take over, so that finally the soul may be able to say with St. Paul, "I live, yet it is no longer I that live, but Christ lives in me."

Father Phelan had a great love for the Little Flower and a great devotion to her. She had her "Little Way" to God. It was based on two convictions. The first was that she had an absolute con-

viction of her own littleness, her own weakness, her own nothingness. The second was a sublime trust in the infinite goodness, mercy and kindness of God, her all-loving Father.

Father Boylan, the Irish Trappist who died but a year or two ago and who preached retreats here four or five years ago made a tremendous impression on Father Phelan. Father Phelan did not make the retreat but he spend a great deal of time visiting with him and talking with him. He was in complete agreement with Father Boylan's teaching that what God expects of us is that we deliver ourselves completely to Him rather than that we "deliver the goods", i.e., work for God. Of course

if we deliver ourselves, dedicate ourselves, committ ourselves to God completely, we will work for Him as He shows us the way through legitimate authority and we shall avoid the risk of falling into what Dom Chautard called "the heresy of good works."

Father Phelan would have agreed with all three, the Baptist, the Little Flower, and Father Boylan for in essence they are saying the same thing. He would also be in complete agreement with St. Paul who said, "I fill up in my own body what is wanting to the sufferings of Christ." Of course there was nothing wanting to the suffering endured by Christ two thousand years ago and by means of which He redeemed the world. But Christ lives on—not in His physical

human body as He did so long ago, but in His Church — in His Mystical Body, and in that Church He continues to live, to teach, to heal, to suffer and will continue to the end of the world. In a word Christ's redeeming act continues in the Church. Since we are cells in that Body, He lives in us, teaches in us, heals in us, suffers in us and continues His redemptive act daily, hourly, each moment through us. Father Phelan realized this. In the midst of his pain, he realized that Christ was suffering in Him, in all his frustrations he realized that Christ was suffering in him, in everything he did, in everything that happened to him, he realized that Christ was continuing His act of redemption through him.

Because of what we know of Father Phelan's life, this morning we are sure that he met a merciful judgment at the hands of an all-loving, all merciful, all-kind Christ. We have every reason to hope that if he is still in Purgatory, his stay will be short. But we have no right to presume on that judgment or to make that judgment for Christ. Father Phelan was human and like all of us, he had faults. Let us not forget him but continue to pray for him. If he still needs these prayers, we shall have the consolation of being able to help him. If he no longer needs them, I am sure Father Phelan will ask God to turn them over to his favorite charity — the poor, the suffering, the down-trodden, the little ones of this world.

(Sermon preached at the funeral of Father George Phelan, Assumption Church, Windsor, February 10, 1965. Transcribed from the preacher's manuscript)

"The Lord made a covenant of peace with him, and made him a prince of the sanctuary, that the dignity of the priesthood should be his forever." Eccles. 45, 30.

Your Excellency, Rt. Rev. and Rev. Clergy, and Dear Brethren:

God sanctified him in his faith and meekness, and chose him out of all flesh. He chose him out of all men living, to offer sacrifice to God, incense and a good savour, for a memorial, to make reconciliation for his people, a priest, who in his days pleased God, and was found just. God made an everlasting covenant with him, and gave him a great priesthood; to execute the office of the priesthood, and to have praise in His name, and to offer him a worthy incense for an odour of sweet-

ness. He will make him blessed in glory. A priest of God! a priest forever! Judged by the things of time a priest's life may be short and seem little in comparison with the great ones of the world; in God's eyes and the eyes of the angels one Mass lifts the consecrated young priest, one Mass, yes, lifts him far above the stars. He is beloved of God, and men, to be a priest of God! the years do not matter. Time does not matter. God glorifies him in the sight of the great men of the earth, and his memory will be in benediction. God is so good to his priests — out of His overflowing love He calls His priest. He takes him almost with loving force.

When the king delivered Daniel to the Babylonians, they cast him into the den of lions, and he was there six days. And all the time no food was given to the seven lions, that they might devour Daniel. At that time there was a prophet in Judaea named Habacuc, and he had some boiled meat and broken bread in a bowl, and was going into the field to carry it to the reapers. An angel of the Lord said to Habacuc: carry the dinner which you have into Babylon, to Daniel who is in the lion's den. Babylon was hundreds of miles away. Habacuc said,"I never saw Babylon, nor do I know the den." And the angel of the Lord took him by the top of his head, and carried him, and set him in Babylon over the den in the fore of his spirit

and he cried out saying, "Daniel, thou servant of God, take the dinner that God has sent you." And Daniel said, "Thou hast remembered me, O God, and Thou has not forgotten them that love Thee". And Daniel rose and ate. And the angel of the Lord set Habacuc again in his own place.

This is the way God acts with His priests. Through no merits of their own He chooses them out of all men. He gives them what makes them lovable and then He loves them with an everlasting love. Without merit in them, it is a gratuitous love, freely given, undeserved. It is this that gives the priest courage in his weakness, in the

deep consciousness of his unworthiness. He knows so well he never was worthy; God knew, and took him as he was, and gave him grace and beauty, adorned his soul, and then loved him for the transcendent beauty of soul which He had given him. It gives the priest in the darkest hours of the Gethsemaini that is the lot of every priest (he is no better than the First-born of his priestly order) it gives him the courage of trust. He knows he cannot count on himself for anything, but in his trust in the abounding love of God, he can walk upon the waves. The gratuitous, free-given love of God to choose one boy in a family, in a parish, and leave the rest, good boys, many many good boys, and in the great mystery of the human

heart whose secrets only God Himself knows, oftentimes seemingly better boys are left. Only God knows why He chooses and seals those who are to be most His own, and help Him carry on the great work of Redemption which still continues on and will end only on the last day of time.

After the flight from Egypt, for many generations, the Hebrew people were governed by Judges chosen and commissioned by God. At length the people murmured and asked to be like the people round about them, and have a king. At God's word Samuel anointed Saul king. Saul did not please God, and God cut him off, him and his family. God told Samuel to offer sacrifice at Bethlem where Isai lived, and to call Isai to

the sacrifice. He told Samuel to anointas king the one He would point out. Samuel did as he was told, and came to Bethlem; he sanctified Isai and his sons, and called them to the sacrifice. When they were come in he saw the oldest and asked, "Is this the Lord's anointed?" And the Lord said to Samuel: "Do not look at his face, or his height; because I have rejected him, nor do I judge according to the look of man: for man sees those things that appear, but the Lord beholdeth the heart." And Isai brought his sons to Samuel one after the other, seven sons he brought, and it was the same. The Lord did not want anyone of them. And Samuel asked Isai if that was all, if he had any more sons. He answered that there was an-

other, a young one (he was only fifteen years old), and he was tending the sheep. And Samuel said, "Send and fetch him." And he sent and brought him, and the Lord said to Samuel, "Arise and anoint him, for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came down upon David from that day forward. Out of all the families of the twelve tribes, Isai was chosen, the others were left, and out of the eight sons of Isai, it was David who was chosen and the others were left. And judging as men judge, he was the last one of the eight who would have been chosen, because God sees inside the heart. So it is with God and His priests. For king of his

chosen people He passed over everyone in all the land and picked out an obscure little boy who was out in the pasture field tending sheep. He wanted to bring home the fact and the lesson for all time that He chooses His priests from no merit of their own, and they do not do the choosing. Oh! the depths of the riches of the wisdom, and of the knowledge of God!

When the priest at Mass bends over the altar at the time of consecration and his lips utter the words, "This is My Body——", it is his voice, it is his lips, it is no longer he who speaks, it is Christ Who lives in him, and speaks through his voice, using his body. Christ and he are that close.

It is not his own body that the priest holds in his hands, it is Christ's body. The priest acts for Christ, or rather Christ continues the work of Redemption Himself working through His priest. I will not take the rest of the priest's work where Christ works through him like that. This is enough to bring out the indescribable unity of Christ with the fallen, weak nature of the priest. The priest is the instrument of Christ, and of God in completing the work of the Incarnation which is the perfect union of man's fallen nature with the very life of God. For that is what it means, that by grace which flows into souls mainly through the sacraments, and so, very much through the instrumentality

of the priests, souls here on earth participate in the very life of God, taste beforehand a beginning of eternal life in heaven. In God we live, and move; He is in us and we in Him. He penetrates and permeates, through and through. Every man, woman, and child in the state of grace shares in the divine life of God. He is so much to them, so close, that He is closer to them than they are to themselves. This is Christian life, (not that it is confined to those who belong externally and formally to the Church as baptized Catholics; wherever there are good men and good women, there is Christian life, and again only God Who sees into hearts can judge and limit the number) this, then, is Christian life. It was for

this the Word became flesh, that fallen nature should be lifted up infinitely above what nature ever could be by itself, and with the infused virtues and the gifts of the Holy Ghost share in the divine life of the Trinity.

These are only very brief indications of the miracle of the Christian life, of Christ's life in the Church, and the priest's part in it, and it is all because of the occasion that has brought us together, to do homage, respect, and reverence to the priesthood in that sweet little martyr, Father Flanagan, and to pray for his dear soul. If ever there was a martyr among the Basilians, there is one lying before us, now, and before the altar. He was ordained

thirteen years, and I know no one who suffered so much. And he was so faithful, so patient. No tongue could tell what he suffered from his asthma even before he was ordained. Only yesterday one of the older priests mentioned Father Flanagan and another as the two best young teachers and schoolmen that he had known in over fifty years of college life. All in his class and around his time loved him, and their hearts went out to him. I knew him well. I was in charge of the Seminary during his theology course, and taught him. He was a man of fine ability, a faithful worker, a willing, an exemplary religious, a good priest. He had a heavy cross. But he was a priest, he is a priest! What else matters. God did not spare him

for many years — but he is a priest. The holy souls are glad, the angels rejoice; a year in the priesthood, one day even, makes glad the hearts of mothers and fathers, brothers and sisters, and distant relations. God has been good to them, God has chosen one from among them and taken him to Himself as His own, as He choses David of the family of Isai, a privileged family. You are happy to give him to God. You will not fear for him. God loves him and has drawn him. Yet your hearts are overflowing with grief, and it is right for you to be so. You know he is better off. You would not ask him back. It is one of the great mysteries of life that do not fit into the frames of logic. The divine life of the soul is a con-

stant movement. God pours out His light and love upon the soul through the virtues and the gifts of the Holy Ghost, out of the great deep of His Godhead, and in answer to this love, meeting it and penetrated by it, interpenetrated, man's soul, from the deep mystery of his being, aspires to God, his last end. Deep calls on deep, and this is life, divine life. But all the time man is soul and body and belongs to this world. He is not an angelic being. All his human nature remains, with its weaknesses and with its virtues too, with its pure loves. That is why you grieve today at your loss. That is why Our Blessed Lady's heart was broken with grief. She knew her son came to suffer for the world and to die, and that it

was the will of His Heavenly Father; she was happy, and yet she is the Mother of Sorrows. He was every ounce a man, always the priest. You do well to grieve for him. We grieve too, and we shall miss him. It will comfort you to know that as long as there are Basilians he will be remembered in their prayers and in their Masses.

And now we will bid him a last and fond farewell, trusting him to God, and to that peace for which he longed. Amen.

(Funeral sermon for Father J.B. Flanagan, preached by Father Henry Carr, Superior General, on May 6, 1942, in Assumption Church, Windsor. Transcribed from a carbon copy of the preacher's manuscript in the General Archives of the Basilian Fathers)

... Blessed Lord came upon earth and suffered for us. We are not as men without hope. Death is not the end. It is rather the beginning and Holy Church is right in telling us even at the Mass for the Dead to join our voices with the angelic choirs of heaven and sing a song of joy and glory.

St. Thomas tells us, "The purpose that the Son of God, in assuming the nature of man, had, was to show His by doings and sufferings that men ought to count as nothing temporal woes and temporal blessings, lest through an inordinate love of ephemeral realities they should be indifferent to and detached from the spiritual realities." How small and insignificant now are the things of

this world. Not that they have not their due importance. Indeed the meaning of St. Thomas, as the theologian of the Church, lies precisely in this, that he gives to the things and the matters of this world their due importance in the scale of values. He does not mean that we must not work hard in our daily life and make the best of the temporal gifts God has given us. Each one in the walk of life to which he has been called by God should give the best that is in him, to do, as far as lies within him, in all perfection the temporal work that falls to his lot. At the same time his eye must ever look aloft and keep in mind that the things of this world are but of the moment and soon pass. The only reality that is

worth considering, the only true reality, is the spiritual reality of eternity.

So it is that the faithful understand that temporal woes or temporal blessings mean little or nothing. The longer we pass along the way of life the better are we able to see this great truth. Things that seemed tremendously important at the time, in the retrospective years dwindle in importance and finally sink into insignificance. As we near the goal we are more able to see the meaning of Christ's mission for us, that He came to save us from this world and to bring us safely into the bosom of His Father.

So it is that our Blessed Lord brings

us great comfort in our trials, in all our sufferings, but most of all when it comes time to die, whether for ourselves or for those that are dear to us. There is no reason for discouragement, no reason for depression. The future holds brightness and hope and joy. We have our Blessed Lord. He died for us and He showed us how to die. In His Death is our hope and our salvation.

This does not mean, however, that tears are out of place for those we love dearly. St. Bernard, one of the greatest preachers of all time, and one of the greatest saints and doctors of the Church, teaches us what is right on this point. Perhaps the greatest sermon

that he ever preached was at the funeral of his own younger brother. Indeed it is one of the gems of all literature. Even after the lapse of all these centuries, it still has power to move to tears. The love he bore his brother was so great that his heart was almost broken and he broke down in the sermon and could not go on.

Our Blessed Lord Himself was sent for by Martha and Mary when Lazarus their brother died. He reached them on the fourth day. They told Him that if He had been there their brother would not have died. It seemed as if His heart was broken. He groaned in spirit and He wept. The Gospel tells us, "Jesus wept". Our Blessed Lord felt so grief-stricken for Martha and Mary and He

grieved so much for Lazarus, for He loved them all three, that He cried. He raised to life the daughter of Jairus. He raised to life the widow's son. He showed us that it is human and natural to mourn for our friends and weep for them. There is no conflict between this and what I said a moment ago. There is a place for both. When the tears come at the sight of our loved ones cold in death, we can join our tears with those of our Blessed Lord over the dead Lazarus.

These tears are the mark of the sorrows of this world and we can look through them and smile through them and know that those that we are going to miss so much are happy beyond the dreams of this world.

We are joined together this morning in this mingled sorrow, comfort, and confidence, to offer up the redeeming Sacrifice and our own prayers for the repose of the soul of a priest and religious of many years. Father Thomas Roach has been a faithful religious for forty years. St. Thomas teaches us that the constant practice of virtue is hard at first but after a time begets in us habits of soul that render them easy and pleasing. That is why the observance of the rule of religious life does not seem much to those who are accustomed to it and even to those on the outside looking in but the Little Flower has shown us that the religious life, when faithfully observed, can be a martyrdom. She was, of course, exceptional but in

a lesser degree it is true of all faithful religious and Father Thomas Roach was a faithful religious for all these years. He was outstanding in his great faith and obedience.

As a student at College and as a young man he was one of the greatest athletes of his day. His fame extended far beyond the College walls. His strength, speed, and skill in all the different games played in after years became a legend for the students of his student days.

To all with whom he came in contact he was known for his kindly disposition united to an indomitable will and strength of character that had no superiors. Once a friend, he was always

a friend. These traits of character in the boy and the young man continued in the man and marked him through his life as an able business man and as a man among men, as a religious, as a priest.

For many years he discharged, with great ability, the duties of Bursar and Business Executive at St. Michael's, Assumption College, in New Brunswick and in Texas. The later years of his life have been spent in parochial work in Owen Sound, Toronto, and Detroit. The people of Owen Sound, particularly, will reverence the memory of a good priest, a good pastor, a warm friend. His sermons will always be remembered, for few priests ever gave more conscientious work to his sermons than he

did. His heart remained in Owen Sound Parish among those he loved so much.

The faithful pray often that God may not take us away by a sudden death, without preparation. It is given to few to be blessed with such a death as blessed our dead brother. From the moment it was decided to operate, he knew he was going to die. He enjoyed the full use of all his faculties, as much as at any time in his life. He prepared to go before the judgement seat of Christ in a way that would be a model for his fellow priests, his confreres in religion, for the faithful at large. He was not without fear, a holy fear, but with a fulness of faith he threw himself upon the prayers of the faithful, the power of the Church,

upon the mercy of Christ, and went to meet his God.

The Basilians see in him another landmark passing. Of late years God has blessed us with growth. Older men are few and we feel the loss. To the members of his family our hearts go out and our prayers in sympathy in their loss.

Father Thomas Roach is dead. We must now pray our last tribute to his earthly remains. I know his life is safe. Even so, we are sinful creatures. The Church teaches us by prayers and Masses for the dead, for all the dead, for priests, for bishops, for popes, that we are weak, sinful creatures, and that nothing defiled can enter Heaven. It would be

eyes too weary or broken, and work or meet our God.

The Sun Illumes one in his wonder-land-mark pictures. Of late years the Sun blesses us with travel. Place me on the sod or Real the lens. In the-ness-bers of his Deity we begin prose and our prayers in wonder in their lives.

Water Tissue Lens is best. In such we pray our lens relieve in his worldly results. I have air life in mts. Even so, we are sinful creatures. The Sunset beckons us by prayers and lenses for the dead, for all his dead, for pilots, for sinners, for people, when we are such sinful creatures, and also winding the Sun and water lenses. It would be

difficult to put it clearer than in the words of the hymn of the Mass:

What shall my guilty conscience plead,
And who for me will intercede,
When even Saints forgiveness need?

And in the Absolution of the Burial Service: "Enter not into judgement with thy servant, O Lord."

(Transcribed from the author's manuscript in the General Archives of the Basilian Fathers. Sermon preached by Father Henry Carr, Superior General, at the funeral of Father Thomas Roach in St. Basil's Church, Toronto, September 1936. During the sermon the first page fell from the pulpit and was never re-united with the other pages).

My dear Confreres:

Since we met last summer for retreat events of very unusual importance for us have transpired. What they were you are all aware. However, in spite of the general knowledge and because of the importance of the events, I propose to speak of them at considerable length during the present retreat.

A little more than two years ago Rome convoked a general chapter to be held in Toronto during the summer vacation of 1921. That chapter did not convene, for on the eve of the meeting the French Province for reasons best known to itself asked Rome to exempt its members from attendance and at the same time it petitioned Rome for a complete separation of the two provinces. When the Provincial Council of Canada was informed of this step, it invited the delegates-elect of our province to meet in Toronto and consider what action had best be taken in the interest of members here in America. On the advice of the Capitulants, the Provincial Council of this country seconded at Rome the petition of the French Province for complete separation. In due course Rome acceded to the united request and by Decree, date June 14, 1922, erected the two provinces into two distinct Institutes or Congregations and con-

voked a General Chapter in each as soon as possible. Rome pointed out the work of these chapters were to do. After the election of the General Curia, it was their business to give their attention to the affairs of the Institutes and particularly to revise their Constitutions to conform to the Codex Juris Canonici and to adapt them to the new condition. That done, the Constitutions were to be forwarded to Rome for revision and approbation.

In the execution of the orders of Rome, the General Chapter that met in Toronto in August of last year found itself confronted by a serious difficulty. To make plain the nature of the problem before the Chapter, it is necessary to review somewhat the early history of our organization. In its inception more than 100 years ago it was simply an association of diocesan priests in France, drawn together by a common desire to repair as far as lay in their power in their native diocese the ravages of the French Revolution particularly in the field of education of Catholic youth. The association grew and the work expanded in the course of the first fity years into several neighboring dioceses. It attracted the attention of the Church and Rome gave it a Decretum laudis in 1837. The effect of this decree was to make it juris pontificii, that is to say dependent on Rome but not to change its

nature. It remained an association of secular clergy. Such it was at the time the first colony was established in America. The first priests of St. Basil to come to Toronto from France, Fathers Soulerin, Moloney and Malbos, with their two aids, Messrs. Flannery and Vincent, were seculars without vows of any kind.

These men, however, had scarcely begun work in America, when at the instigation or inspiration of a prelate friend of the society an agitation began in France for a more permanent organization cemented together by vows. The motive seemed to be to secure stability to their developing and spreading foundations. The result of this agitation was that the majority of the members of the association bound themselves in the 50's of the last century by vows. Some few declined to take that step and withdrew from the association. A small number, while declining to take vows, remained till their death with the majority.

To insure still more the stability for which it hoped, the community, as it was called, applied in 1863 to Rome for approbation, approbation of the organization and approbation of its Constitution. The petition was accompanied by commendatory letters of several Bishops of France and a copy

of the Constitution. Pope Pius IX approved that same year the Institute but deferred the approbation of the Constitution.

Here it is important to advert to certain facts. The correspondence that took place between Annonay and Toronto in the 50's gives a full history of the agitation for vows. That correspondence was submitted during the past winter to Father Murray and myself for examination. It revealed the attitude of the men of France and the men of Toronto. There was difference of opinion as to the wisdom of the step. Some felt vows were necessary or at least expedient; others felt that they were neither necessary nor expedient. But there was no question of modified vows. For the turth of this statement I shall have to ask you to take my word. The correspondence bearing upon it remains in France. In the petition to Rome, there was no question of a modified vow of poverty. In the Decree of Pius IX we find these words: Socii, praeter simplicia vota consueta, paupertatis, obedientiae et castitatis, et aliud stabilitatis votum emittunt. Votum consuetum et votum qualificatum are two different things. Where did the Pope get the notion that the members took the ordinary simple vows. Manifestly from the petitioners. Certainly they did not intend to practice

deception in order to get approbation. We must, therefore conclude that the members meant to bind themselves by the simple usual vow of poverty.

Some will say, where then did the notion of a qualified vow come from? It was found in the Constitution presented to Rome when approbation was sought in 1863. And what appeared in the Constitution showed that the petitioners did not understand thoroughly the vow of poverty that was demanded of religious. It could not show in the face of what has already been said that the petitioners did not intend to bind themselves by the ordinary simple vow. There is nothing extraordinary about or in their mistaken idea. Last year our chapter drew up a revised Constitution. It had in mind to make the Constitution conform in everything to the requirements of Canon Law. Will Rome approve it as it was presented? If she makes no change, it will be little short of a miracle. If she makes numerous changes we ought not to be surprised. We had a Constitution to guide us and we had the Codex as well. The framers of the original Constitution had to strike out for themselves. They had only their rules, their practices and their experiences to guide them. Their idea of poverty was not the idea of Rome. The Institute got approbation; the Constitution did not, the qualified vow of poverty that appeared in the Constitution did not.

What ought to have been done within the Institute immediately following the Decree of Pope Pius IX was to harmonize the Constitution with the law of the Church for religious congregations or hand back the charter which the Pope had given and renounce the privileges and favors it conferred. Neither step was taken, possibly because the obligation was not understood. In the decades following the issue of the charter several revisions of the Constitutions took place but we could find no evidence that they were submitted to Rome for examination before 1896. In that year after a revision of the Constitutions, they were laid before Rome with an appeal for definitive approbation. Rome refused the petition and issued an order for a revision embracing numerous animadversions that she gave. The first of these called for the simple vow of poverty unqualified, the second demanded the insertion in the Constitution of an article imposing the obligation of the vita communis. On the receipt of these instructions strong representations were made to Rome by the Superior General in which he appealed for authorization for the continued observance of the vow of poverty as it had been taekn in the Institute in the past. By Decree, dated May4, 1898, the Sacred Congregation of Bishops and Regulars deferred to the wishes of the General Council. It tolerated the old vow but

on condition that the Congregation of the Priests of St. Basil should forfeit the charter issued by Pope Pius IX and become a society of secular priests, "ita tamen ut praefati presbyteri, si hoc indulto uti velint, constituant Pium Sodalitatem dumtaxat, non autem veram Congregationem seu Institutum religiosum", to quote its exact words. It is absolutely impossible to misconstrue the words of the Sacred Congregation.

On May 24, 1898, Father Adrien Fayolle, the Superior General issued a circular letter in which he reviewed the negogiations of the General Council with Rome and then made the following statement:

1. Our pious Institute remains in statu quo with the four vows understood in the sense expressed in the Constitution;

2. This Constitution, when revised and corrected in the direction indicated by the Holy See, will receive definitive approbation;

3. The privileges relative to ordination and other favors previously granted us by the Holy See are preserved to us.

Here I want to call your attention to Nos. 1 and 3 of these conclusions. While we do not question the good faith of the Superior General he was manifestly

in error in statement No. 1. A Congregatio is one thing, a Pia Sodalitas is quite another. The first is an association of religious, approved as such by the Church, the second is an association of seculars pure and simple, no matter what approbation it has. Hence the Decree of May 4, 1898, did not maintain the status quo, it permitted the continuance of the qualified vow of poverty but at the sacrifice of the status quo.

With respect to statement No. 3, it may be said that the title of ordination for a Congregation of simple vows under the general law of the Church is "Mensae Communis". If the right to the use of that title was continued to us after 1898, it could only be by privilege, that is by a private law, conceding a special favor contrary or beyond the general law of the Church. The files of the Mother House, presented to us for examination, contained no evidence of such privilege granted to us by Rome. An examination of the archives of the Sacred Congregation of Religious was made this Spring in a search for evidence to confirm the declaration of the Superior General. The Decree of May 4, 1898, was found but nothing to substantiate the claim of the Superior General.

When the Chapter met last summer, very few of the Capitulants had ever heard of the circular letter of May 24, 1898.

The copy from which I have quoted was only found some time after the Chapter had completed its labors. The Decree of May 4, 1898, was also new to the vast majority of the Capitulants. When it was produced, it caused considerable disturbance to the peace of mind of these members. Most of us had always been under the impression that our organization was a religious Institute. We had always believed that in joining the society we were becoming religious. In the Novitiate we had never been taught the contrary. The Constitution put in our hands in recent years contained the Decree of Pius IX giving us the status of religious. It contained no other. We had a right, therefore, to believe that we were religious, recognized as such by Rome, and entitled here to the privileges of religious and hereafter to the rewards of religious. No such right could be maintained, however, in the face of the Decree of May 4, 1898.

It is easy, then, to see the difficulty that confronted the Chapter that met here last summer. To the majority it appeared obligatory to do one of two things. We must ask Rome to continue to us or renew to us the charter of 1863 or we must forego the rights and privileges of religious, including the titulus of ordination, mensae communis, in embracing the status of a Pia Sodalitas. After mature deliberation the

Chapter expressed itself by a vote of 14 to 2 in favor of the status of a religious Congregation, knowing fully what that choice involved in the matter of the vow of poverty. To many members of the Institute, it must have appeared a bold step, to decide upon so mo mentous a change without any mandate from the Institute at large. The step was only taken out of a sense of duty to God, obedience to the Church and loyalty to the work of the Basilians.

Before the choice made by the Chapter was presented to Rome for approval, two other steps were taken, one by the Chapter and the other by the General Council. The Chapter directed that its decision should be communicated and explained to all the members of the Institute and that each should be given an opportunity to endorse the action of the Chapter or oppose it and that Rome should be informed of the general mind of the members, of the number that favored and the number that opposed the choice made by the Chapter. As you are all aware each member was given the opportunity last Fall to declare himself. The result showed that the majority among the members in general for the status of a religious Congregation was in about the same proportion as among the Capitulants. I have said already that the circular letter of the Superior General, Father Fayolle, was not discovered until after the Chapter had concluded its labors. When it was

found, the General Council ruled that an effort should be made to verify the position taken by Father Fayolle, namely that after the Decree of May 4, 1898, the privileges respecting ordination were continued to us by Rome, and that in the event evidence was discovered that Rome had granted such a favor, the Sacred Congregation should not be asked to confirm the choice made by the General Chapter of the simple vow of poverty but should be asked instead to authorize another General Chapter to be held this summer to reconsider the question of our status in the Church. In reaching this decision the Council was not trying to overrule the Chapter. It felt it was carrying out the wishes of the Chapter which would more probably have voted for a status quo, if such were sanctioned by Rome.

The will of the General Council was carried out with the result that no evidence to suppor the claim made in the circular letter could be found. In the absence of any such evidence, the action of the General Chapter was submitted to the Sacred Congregation and on May 7th last this Decree was issued:

Vigore specialium facultatum a SS.mo D.no Nostro concessarum, Sacra Congregation Negotiis Religiosorum Sodalium praeposita, attentis expositis,

benigne annuit, pro gratia, qua sodales Instituti Presbyterorum A Sancto Basilio de Toronto, jamnunc observare possint votum paupertatis prout in novo textu Constitutionum habetur juxta preces, ita tamen ut congruenter provideatur pro dissentientibus, si qui sint.

The Decree of the Sacred Congregation of Religious of May 7th last makes clear two points: 1st the members of the Institute are now permitted to observe the vow of poverty as it is expressed in the new Constitution, that is to say, the simple vow of poverty; 2nd, they are not obliged to do so. The vow of poverty taken in the past was a qualified vow of poverty. The simple vow adds to the obligations assumed under the former. Religious bind themselves, when they enter an Institute, to observe the Constitution in force at the time and to accept modifications later introduced. Several changes are now in force in all the Constitutions of all the religious Congregations of the Catholic world, resulting from the promulgation of the Codex. These modifications are binding on all members alike, no matter when they made their vows. They do not, however, touch the substance of the vows. The change, introduced by the General Chapter last summer into our Constitution, does touch the substance of the vow of poverty. The Church has not made it obligatory on all the

members. She has sanctioned it for those who willingly subscribe to it and has left freedom to others. Some have already withdrawn with due permission from Rome. They exercised a right not denied to them by Rome. They cannot be condemned for that and if in any individual case the manner of withdrawal was objectionable, it would be well to overlook and forget it.

There was some criticism, some censure of the General Chapter for its action last summer. It is very hard to see that the criticism is justified. The Chapter did not create the predicament in which it found itself. It inherited it. It found our position untenable. Among ourselves we were claiming the status of religious, we were proving our right to that status by the Decree of Pius IX appended to the Constitution. It tended to convince every recruit that he was entering a religious Institute, that in becoming a Basilian he was becoming a religious. We were making use of that Decree to secure from Rome the right to ordain members, titulo mensae communis. We were making use of it when it was to our advantage. When the shoe pinched we repudiated it. We concealed at home a contradictory later Decree but we exhibited it in the face of Rome when she was minded to make us conform to her laws for religious. This is an unvarnished statement of th e

position the Chapter of last summer had to face. It was an unfortunate position. Nobody wanted division. All were most anxious to avoid friction at the very beginning of our new Institute. The vast majority felt, however, that whatever the cost, some action must be taken. The status quo was irregular and could not continue. Only two ways out presented themselves, to embrace the religious state with all the sacrifices such a step demanded, or to revert to the secular state of a Pia Sodalitas and forego all the advantages attached to religious life. Nobody advocated this latter step. A limited few appealed for the status quo. The vast majority, believing that stand untenable, voted for the status that Pope Pius IX gave us in 1863. Every member of the Institute was given a chance to express his view after the Chapter had acted. The decision of the vast majority of the Chapter was endorsed by the vast majority of the members of the whole Institute. The whole action was about as democratic as any action can well be and the decision reached was about as unanimous as a choice can be in a matter of equal import.

Here the question may be asked, indeed ought to be asked and must be answered: What are we going to do now. To my mind the only answer is this: to regard the vow of poverty as it is expressed in the Constitution as binding upon us

from this moment and to accept from this moment all the obligations it imposes. We have after careful deliberation asked Rome to endorse the action of the Chapter, the action supported by practically all the members of the Institute. Rome has granted our petition. Our duty is therefore clear. The General Council suggests, moreover, that we gather together in Chapel before the Blessed Sacrament during this retreat and there publicly subscribe to our resolution by an individual repitition of the formula of the vows.

The recent Decree binds the new Institute to make provision for dissidents, if there be any. If Rome had not spoken in this manner, I am sure that all of us would be disposed to that step. There is a precedent for it in the history of our organization. When the time came for a decision of the question of vows for members in the 50's of the last century, the majority decided to bind themselves thus. A few declined to follow. But they continued to share the work and the manner of life of the rest and all were provided for as before. What was done then, any dissidents may rest assured will be done now.

Before dealing further with the consequences of the recent Decree, it may be well to set at rest certain doubts.

1. Is the new Constitution approved at Rome? With the exception of articles pertaining to the vow of poverty affected by the recent ruling of Rome, the Constitution is not approved by Rome. Nor is it likely to be approved for at least two years. Since the promulgation of the Codex an order has been issued by Rome to all religious organizations of the world to revise their Constitutions in conformity with the Code and to present the revised text to the Sacred Congregation of Religious for examination and approbation. It is easy to see that the Sacred Congregation has a task before it. We shall have to wait in patience.

2. Is the new Constitution binding before Rome has spoken? It is binding upon all who accept for themselves the status of religious and for the Institute the status of a Congregatio Religiosa. For the time being it has directly the authority of the General Chapter. Indirectly it has in addition at least some authority from Rome. The Decree of June 14, 1922, prescribed the revision of the Constitution to meet the requirements of the Code and also to meet the new condition of things, created by that Decree. In any case the authority of the General Chapter is always sufficient when there is no question of modifying a Constitution already provided by Rome.

3. How does Rome regard the practice of providing for members that has obtained in our Institute in the past? I am not aware that she even knows in detail what that practice is. Advice given me altogether apart from the Congregation was that the Congregation would not give an answer to an inquiry about the matter, that one must go to a lawyer and not to a court for legal advice. Practices are not uniform in the various religious organizations and they cannot be uniform for all conditions of time and place and works. It is the business of each Institute to see that its practices are not at variance with the general laws of the Church and not at variance with its own Constitution.

To return then to the consequences of an acceptance of the decision contained in the recent Decree:

What is to be our practice in the future? This is an easy question to ask but extremely difficult to answer. Our past practice was not developed over night and it is not unlikely that years will be required to establish anything in the nature of a permanent ruling on various points. But there are certain principles by which we must stand. They are fixed by the Church for all religious. And they are not hard to discover. The Constitution embraces them. It may be well here to recall some of them.

The religious who takes the simple vow of poverty renounces the right of disposing freely of anything of material value without permission of lawful superiors. The religious of simple vows does not renounce the right of possession or ownership, he does not renounce the right of inheriting nor the right of receiving presents. He does not renounce absolutely the right of disposing of things, he only renounces the right of disposing without permission. Permission here is not restricted. There are express permissions, implicit permissions, presumed permissions, general permissions, etc. in law. A religious does not break the vow he has taken by possessing or inheriting or accepting property or money nor by accumulating nor even when he disposes except in the single case he disposes without permission. We have no right to extend the obligation of this vow beyond its proper meaning. But in addition to the obligation imposed by the vow, the religious must conform himself to two things, to all the general laws of the Church binding upon Congregations such as his own and to all the articles of the Constitution of his Institute. Still we must distinguish between the violation of a vow and the violation of the laws of the Church and the violation of a Constitution.

The material things with which a religious is concerned are his own or they are the property of the Institute to which he belongs.

For the first, the laws of the Church, adopted into our Constitution are as follows:

Once admitted into the Novitiate, a novice may not rid himself of the ownership of any property he possessed before entering unless he first secures permission from Rome. He must retain such ownership as long as he remains a novice or remains under vows.

Before making first vows, he must if he possesses property or money name an administrator. He cannot administer it himself as long as he remains under vows. According to our Constitution he names the administrator with entire freedom and changes him at will.

Before making first vows he disposes freely but not in his own interest of the use and the usufruct of his property or money.

Our Constitution permits him to change the disposition he has made at any time he sees fit. Of course, it is possible, when the Constitution is returned to us from Rome, a liberty of this kind may be found curtailed.

Before vows, no matter what his age, he must make a Will by which he disposes of all property then or later possessed in favor of any person or persons he pleases. This will, once made in entire freedom, the religious may not change ordinarily without permission from Rome. If the religious was a minor when he made his will he takes whatever legal steps are necessary for its validity in civil law as soon as he attains his majority.

If a professed religious has neglected any of these steps he must comply with them as soon as he can in reason, in as far as they apply to him. The obligation of the Will applies to all religious whether at the time of making it they actually possess anything or not. They may later come into an inheritance and they may later receive a present of money or property.

Most of what has been said about personal property or money does not seriously affect the average Basilian. Most of us have always been poor in fact, no matter what the character of our vow. Since our connection with the Institute we have been dependent entirely upon it. The Institute directly or indirectly has been supplying our needs. It was not the intention of the General Chapter last summer to

compel the Institute to be more niggard to the members in the future than in the past. As religious, however, each must regard the money supplied him for expenses, recreation, etc. as Institute money and not as become personal money. The purchases into which he converts such money becomes also Institute property, property the use of which the Institute allows him indefinitely or for a time. The vow does not forbid him to have such Institute money in his possession. The vow forbids him to dispose without permission. Our Constitution does not forbid the holding of such money in one's possession. There will not be much of a temptation, however, to keep away from the house treasury what one does not need, for it cannot be spent without permission. All must bear in mind, treasurers, superiors and parish priests as well as private members that peculia are absolutely forbidden by the law of the Church to religious. Private bank accounts resulting from the moneys advanced to individuals from the common treasury are forbidden. They are peculia. Must a religious go about now without a cent in his pockets? Our Constitution makes no such regulation and I have never seen any law of the Church to that effect. Common sense will guide us not to ask for a large sum of money that we cannot or do not intend to spend for months. Common

sense will dictate that money for which the individual has not a proximately future need will be left or returned to the general treasury of the local house.

All moneys that a member receives for work done and all Mass intention money must be deposited in the common treasury. Personal donations do not become the property of the House or the Institute. They are absolutely the property of the recipient in that they were given distinctly intuitu personae. However, such presents cannot be disposed of without permission nor can they be used without permission if in the form of property. If these donations are of very considerable value they would be in the same category as legacies already spoken of and subject, therefore, to the same laws as inheritances. Here a word might be said of gifts made to another by a member. Charity or alms is not forbidden to a religious. He may spend community money for charity, presuming permission in the case of small alms. If the present one proposes to make is of considerable value, he ought first to secure permission. Charity is not the only ground that justifies a religious in making an offering. The Code speaks of a reasonable or just cause. For small offerings, I think it is quite reasonable to presume permission.

Parvum pro nihilo reputatur. If the present one proposes to make is of considerable value, permission ought to be secured. The money one draws from the treasury will require permission, that is money wherewith one provides for his needs. This does not mean one must be constantly running to the superior to secure an advance. He ought to be able to foresee what he will require for some time ahead. It ought not to be necessary for a member to go into many details in order to get permission. The local superior is dealing with men and can place confidence in them when they make a request for money.

It was not the intention of the Chapter last summer to provide more generously for the members in the future. Hence local superiors will not have the right to advance from the local treasury in the future to a member more than he received in the past with the Institute's consent. The local treasurer will be obliged to see that no excess is committed. In the event circumstances in a given case demand that a member receive some addition, it is reserved to the General Council for the present at least to fix the amount.

All that I have said here is general. Many difficulties might be proposed here and now, many will arise in the

future. We cannot establish a fixed rule for every case in the beginning of the new order of things. Reasonable practices will be built up in time. According as difficulties arise the General Council will be asked to pronounce upon them. No one superior, if he is wise, will attempt to settle them on the spot.

At present the important thing is for all to try to keep in mind the obligation the vow imposes, the general law of the Church and the articles of the Constitution that bear on this matter and we can be assured there will be very little if any irregularity. The necessity of securing permission may be a little annoying at first. It won't be a new thing, however. We are obliged to get permission now practically every time we want to be away from home. With good will on the part of individual members and reasonableness on the part of superiors everything will be adjusted satisfactorily in time.

The local treasurer will find his burden a little heavier under the new conditions of things. He will be under the necessity of keeping a Mass intention book. He will also have to keep an account of all advances made to the individual members of the local house. He will be called upon for money more frequently in the future than in the past and he

will be called upon to record Mass intentions received and dispensed. This latter work will require the exercise of all reasonable care in view of the nature of the trust. What is said of the local treasurer will concern the pastor also in our parishes. For there he is treasurer.

It might be well to call the attention of superiors, parish priests and treasurers to this point, that they will be expected to keep local members supplied with Masses as far as possible. If they have a surplus in one house, it would be well to send that surplus to the treasurer general. Then in the event of shortage of Masses anywhere, local superiors will know to whom to address themselves. There has been an abundance for some years but it was not always so and it may not continue always to be so.

(Talk given in the Study Hall of St. Michael's College, Toronto, by Father Francis Forster on June 20, 1923. This talk was given at the beginning of the annual retreat when members were expected to signify their acceptance of the simple vow of poverty. Transcribed from a carbon copy of Father Forster's manuscript in the General Archives of the Basilian Fathers)

My lord Archbishop, Right Reverend and Reverend Clergy, Reverend Sisters and Brothers, and my dear brethren.

I do not like to have to begin by apologizing for myself. I did not have to preach this sermon unless I wanted to. I did want to. But I have been somewhat under the weather with a cold, and if I fall short of what I might do, you might, in your kindness, lay some of the failure to physical weakness. From the time I first heard of Father Sheehan's death, I wanted to preach the sermon. There is some embarrassment in a case like that when one has the say oneself. Until late yesterday afternoon I thought it over and kept it to myself. Then I was talking over arrangements with Father McCorkell and at

last I said, "How about the sermon?" He looked at me a moment and said, "How would you like to do it yourself?" Then I knew I was the one who should preach this morning.

Father Sheehan played football for me and was one of my reliable supports. I do not know how that sounds to you, or how much it means. I do not know whether it was the same with the other clubs in football and hockey, or whether it is the same now here in St. Michael's. Those boys who played hockey and football for me became, in a way, flesh of my flesh, bone of my bone. I could not blame them when they lost; they always did their best. I could not bear to hear anyone say anything disparaging.

I did not mind losing. When they won I could cry. I loved those boys who waded through mud and snow, and bore the hard knocks with smiles, with a love that was too great for such a part of life as sport. But that is the way it was, and that is the way it still is with me. The boys I first coached are gray-haired men now; they are still boys to me, boys that I still ove as I did when they were young, and the vista of years lay before them, boys that I can still count on as I did when they were here as students.

That is why I wanted to preach this sermon. Father Sheehan was more than one of those boys. He was a standout. It seems only like yesterday that Father

Bellisle watched his every movement out in the back playground the first day he was here. He did not learn his football and other sports here. He completed his full high school and college courses at Assumption and graduated with his B.A. from the University of Western Ontario. He was a sculptor's dream of physical manhood. We went through those years together and to me the only strain comparable to football and hockey is war. He never failed me once, and I knew he never would.

He was a keen student of any sport or any other work in which he was engaged, intelligent and original. After he was ordained and coached himself he placed teams in the field that had no equals in Canada.

I have hunted frogs with him, fished bass and herring in the summer, trout in Spring and Fall and whitefish through the ice in winter. So I knew him well. He was always my boy. Perhaps I may be pardoned for mentioning one incident. It stands out so in my life. I know it did in his. It was late in the Fall on Lake Simcoe. He was duck shooting — he and another — all day they were out in the lake on a little shoal a few feet square and almost level with the surface of the water, and there was quite a storm. One of the priests went out to brgin them in but it grew dark and he could not find them. A man who knew the lake well took me with him in the night and storm, in a little out-

board, and brought them in from what looked like certain death.

But he was not an athlete only or a lover of sport. He was well educated, of good ability, well trained as a teacher at the Ontario College of Education. As in athletics, so in the classroom he gave all that was in him and always with intelligence and keen study of his work. He was never so happy as when he was loaded with work.

All this is true, but it is not why he is lying here this morning or why the Archbishop in his great goodness of heart is offering the Holy Sacrifice for the repose of his soul. Athletes can be good, can be saints, coaches too, and teachers. I am sure I can

say for His Grace that he would be glad to say the funeral Mass for anyone, and for the priests here present, and the rest of you too, that you would be glad to assist at many funeral Masses but your duties do not allow it. This is different. It is because he is a priest. It is because he has the mark of the priesthood upon him, and was set aside for the Lord, a priest of God. No one asks about moral character or spiritual state, who are we to judge; the only question is, is he a priest. Father Sheehan had his virtues and faults, his strength and weakness. God blessed him in his death with full consciousness for confession and Holy Viaticum and Extreme Unction. But the great lesson for us to learn is the dignity

of the Holy Priesthood. Two brothers grow up together, one remains a layman, the other becomes a priest, see the difference in their lives. Every moment of their lives! And after death! The layman may be as holy as the priest, that is not the point; bishop, priests, sisters, brothers join in doing reverence to the priest because he is a priest, because he is the Lord's anointed.

Each morning at Mass such a wonder takes place. When the Sanctus bell rings all is hushed, the priest bows his head in deep obeisance to God, and from then on until immediately before the consecration he speaks in secret with God and with power. At the consecration Christ takes possession of the priest and He, Christ

speaks with the mouth and tongue and voice of the priest, says the same words He said at the Last Supper and the same event takes place. Christ holds Himself in the hands of the priest. No wonder the priest's hands are holy. If you could only see how the Mexicans understand this, no matter how many there are, Mexicans, or how many priests, every Mexican from the old man ready to die to the little babe in its mother's arms, all want to kiss the hand of the priest.

There is Our Blessed Lord on the altar before him "like a lamb slain""which openeth not its mouth". From the consecration to the Agnus Dei the only words spoken are the words of the priest

to God the Father. Our Blessed Lord is there. He is silent, openeth not His mouth, and the priest does not speak to Him. Like a lamb slain.

These words never had the same significance to me until not so long ago a negro boy was driving me on a Texas highway. He had been a cowboy for six or seven years and knew all about ranch life in Texas. As we went along we passed a sheep ranch. He remarked he would not like to kill one of those sheep. I asked him why, and he answered because they make no outcry, take it in silence and do not open their mouths. It opened out to me as never before the meaning of the Lamb of God Who takes away the sins of the world. And there

is the priest with the victim before him, the lamb slain, offering it to the Father. No wonder the priest is one set apart, no one but a priest can do that. No wonder all join together to honour the dignity of the priesthood.

Some priests live to extreme old age, some are taken in the very beginning, some like Father Sheehan, in their early prime. How wonderful to say one single Mass.

See how I have only touched on the Mass. Think of the other works of a priest, the other sacraments. Think of the Sacrament of Penance, "who can forgive sins but God?" This teaches us how little the person of the priest counts. A penitent can go into any confessional

in the country or any country and the priest can absolve him. This shows so clearly it is God working through the priest and not the priest doing it through his own power. It should make the priest very humble, and make everyone marvel at the wonderfulness of the priesthood, a weak, sinful human creature (as every priest says so often during Mass) being used to do the work of God to save souls.

He is dead and gone, in his full strength and vigour, a young man, a young priest. In his death God gave him the fulness of the treasures of His Church. Should those who loved him grieve for him? Every time anyone near to me dies the doctrine of the Church comes to me as it burst forth from St. Bernard at the

death of his favourite young brother, Gerard, and I want to read that sermon to those who loved the one that is dead. Of all the doctors of asceticism in the history of the Church none ever taught a sterner discipline of body and soul; the Cistercian Order that he founded, after eight hundred years is still looked upon as the severest Order in the Church. St. Bernard was preaching a series of sermons to his monks, one each day. The day Gerard was buried he began his sermon as usual, as if nothing had happened. He continued for a few minutes and then could contain himself no longer; he burst into tears and poured forth his soul, his love and grief for his young brother in the greatest funeral sermon in any literature.

God had taken him and God's will be done. It does not mean we must not grieve. The love of those dear to us is sweet and pleasing to God; there is no limit to the love with which we can love, save only that it be in God, nothing in it that keeps us from union with God. This is true of the highest sanctity, it was true of St. Bernard, it was ture of St. John of the Cross and his wonderful love for his brother, and his brother's love for him. It was true of Our Blessed Lord's love for Lazarus.

Love is sweet and pure and good and when those we love dearly are taken there is a void and an ache that cannot be expressed in words. This is as it should be. It is only through suffering that

we can come to God, and bring others to God. One day a voice spoke to Theresa Neumann, asked her if she wanted to become well; she answered that she only wanted what God wanted. The voice told her she would that day receive a joy. "But you must suffer; to help the priest save souls. More souls are saved by suffering than by the finest sermons." I do not, then, bid those who loved Father Sheehan to restrain their tears. Jesus wept at the tomb of Lazarus.

And now it is time for us to part. The Archbishop will give the last blessing of the Church and we will reverently bear him to his last resting place. We will not forget him. Every day we will pray for him, until God calls us in our turn.

God will love him, does love him, and will be good to him, through Jesus Christ Our Lord. Amen.

(Sermon preached by Father Henry Carr, Superior General, at the Funeral Mass for Father Cornelius Sheehan in St. Basil's Church, Toronto, Thursday, February 9, 1939. Transcribed from a carbon copy in the possession of Mrs. Frank P. Kehoe, who as Miss Mary Haley was secretary to Father Carr)

No man or group of men is without great honor, nor left without distinguished privilege, who has the task of closing a half century of religious work anywhere in the world. But the honor and privilege abound the more when the almost sixty years had a very small beginning of such work, yet the hundredfold multiplied as the months went on to make the fifty-seven years and a little more.

Such exaltation and satisfaction seem to pour out of the pages of St. Luke's Acts of the Apostles. His Gospel told "of all the things which Jesus began to do and to teach". But now he envisions the coming of the Holy Ghost at Pente-

cost, the great sermon of Peter in the streets of Jerusalem and its results; the striking down of Paul on the way to Damascus, and the wonderful call that followed from that.

So in this celebration we have a record of heroism, endurance, sacrifice and zeal, of blessings coming to a multitude because of the practice of those virtues by a faithful few who never failed in hope.

While the Fathers of the Congregation of St. Basil have labored in the Diocese of Galveston, the Mother Diocese of Texas, for a little less than fifty-eight years, the way for their coming was possibly paved by two eminent members of the Hierarchy of the United

States and Canada more than a century ago. Bishop John Timon of Buffalo, New York, came to Houston as a delegate of the Pope early in 1839, before his appointment to the See of Buffalo, and preached in the Senate Chamber of the then Republic of Texas, in the Capitol Building, which stood where the Rice Hotel now stands. Bishop Timon was ever interested in the Church in Texas and returned for the laying of the cornerstone and the dedication of the present venerable St. Mary's Cathedral of Galveston. Bishop Timon likely kept Texas and its needs before the Basilian Fathers whom he me through the years. One of the earliest Pastors of Old St. Vincent de Paul Church, located on Franklin Street, the south side of it, between

San Jacinto and Caroline Streets, was Father John Lynch; he was destined to become Bishop of Toronto, and later the first Archbishop of that eminent See, when it was raised in rank by the Holy Father; he too, no doubt, had learned to love Texas and knew well its needs, of priests and especially priest educators and must have kept the eyes of the early Fathers of St. Basil on Texas.

These sowers of the seed of God's word in Texas prepared the ground for the Harvester, the late Bishop N.A. Gallagher, who invited the Fathers of St. Basil, not yet the Congregation that it is now, but a group of secular priests banded together in the interest of educating boys, to come to his Diocese.

Like the great St. Paul centuries before crying out, "Come over to Macedonia and help us", Bishop Gallagher must have written the Basilian Fathers: "Come over to Galveston Diocese and help us."

The record of heroism, endurance, sacrifice and zeal, of blessings coming to a multitude because of the practice of those virtues by a faithful few who never failed in hope, mentioned near the beginning of this paper, is borne out by the work of the pioneer Basilians in the Diocese in the field of education and in their indispensable help in the parishes on week-ends and often daily. Educational institutions are not famed money-makers and the Basilian Fathers kept St.Thomas High School in Houston open by means of the financial aid of

offerings of the parish priests for services rendered in parishes by the teaching priests of the High School established here in 1900. The growing City of Houston needed the Basilian Fathers, not only as teachers in its boys' High School, but also to help in the parochial work and the Basilian Fathers nobly accepted this extra burden and because of these sacrifices through more than fifty-seven years have kept St. Thomas High School open.

ST. THOMAS HIGH SCHOOL.

The Basilian Fathers reached Houston in September 1900, almost fifty-seven years ago. Father Nicholas Roche, the leader of the Basilian Lone Star vanguard of three, opened the doors of St.Thomas

that year, in a temporary location, on Franklin Street, between Caroline and San Jacinto, in the old St. Vincent de Paul buildings; a second temporary location was in a building where the Kirby Building now stands on Main Street. Father Roche purchased property on Austin Street in the 2300 block and directed the erection of the building at 2309, which stands to this day; this location and building was used for thirty-nine years, in the Catholic training of boys.

The growth of Houston in size and importance demanded an expansion of St. Thomas' educational facilities, and to provide these, the late Father T.P. O'Rourke acquired a site at Memorial and Shepherd upon which Father A.L.

Higgins directed the building of the beautiful and more spacious high school now in use. A separate cafeteria building has been constructed on these grounds in recent times and an auditorium will likely be constructed in the future as a second torey over the Cafeteria; a gymnasium building is on the campus also and is in almost constant use for the Catholic youth of all ages.

ST. MARY'S SEMINARY, LA PORTE, TEXAS

The Church has always made it a salient feature of her policy to establish a priesthood for the people and of the people whenever and wherever possible. The Most Reverend N.A. Gallagher, realizing that a Seminary in the midst of the people was a constant reminder that

some are called to the priesthood and thus tend to stimulate vocations, purchased the property known as Sylvan Beach Hotel and several adjoining acres of land at La Porte, in the early Fall of 1901. In October of the same year, St. Mary's Seminary, under the direction of the Fathers of St. Basil began classes with a nucleus of about a dozen students.

Yearly the number of students increased so that in the summer of 1906 ground was broken for a new building which was dedicated on March 25, 1908, at which time the Most Reverend Bishop Gallagher celebrated Pontifical Mass. Special trains from Galveston and Houston brought thousands of representative Catholics to the scene. The late Msgr.

J.M. Kirwin preached the sermon. In December 1911, diocesan priests undertook the direction of the Seminary under the Presidency of the preacher of that historic occasion.

A partial list of the Basilian Fathers who served at the Seminary at La Porte follows:

Very Reverend J.F. Player, C.S.B., Rector, 1901-1903
Father V.I. Donnelly, C.S.B., 1901-1911

Very Reverend A.E. Hurley, C.S.B., Rector, 1903-1907

Father M.J. Pickett, C.S.B., 1901-1907

Father J.C. Plomer, C.S.B., 1901-1911

Father E.J. O'Neill, C.S.B., 1901-1911

Very Reverend T.F. Gignac, C.S.B., Rector, 1907-1911.

ST. BASIL'S COLLEGE, WACO

Besides doing such signal service in our part of the State and Diocese, the Basilian Fathers for a number of years ran a High School in Waco and this school under the Providence of God brought to the Congregation three outstanding priests and leaders, all now deceased and all of whom spent many years in Houston, namely, Father T.P. O'Rourke, Daniel and Joseph Dillon; all except Father Dan are buried in our City.

ST. ANNE'S PARISH, HOUSTON

The late Bishop C.E. Byrne, just three years after its establishment, in the year 1928, invited the Basilian Fathers to take charge of St. Anne's. In that same year, the present site was purchased

and the parish hall was built and used as a temporary church.

The present church, a gem of Spanish Mission architecture, was completed in 1940, during the tenure of the late Father O'Rourke as pastor. The magnificent and most complete church plant of today is a monument to him, Father J.J. Glavin, the present pastor, and the many priests of the Basilian Order who served there through the years since 1928.

THE MEXICAN MISSIONS

It was in August 1936 that Father Joseph Dillon, C.S.B., began the challenging work among the scattered Mexicans of the Brazos River Valley in the Diocese of Galveston. Today, eleven priests work-

ing out of three thriving Centers, all Basilians carry on as their pioneer forebearers did in Houston, Waco and La-Porte. The students in the schools taught by the Basilians in this country and Canada render great financial help to this missionary effort among a poor and deserving segment of our population.

Finally, THE UNIVERSITY OF ST. THOMAS

It was under the inspired leadership of the late Bishop C.E. Byrne, and encouraged by the generous support of the laity and the ever increasing need on the part of our Catholic youth that the Basilian Fathers agreed to undertake this difficult but most important work of founding the University of St. Thomas.

Invoking the memory of that courageious

pioneer, Basilian, Father Nicholas Roche, who as early as 1900 envisaged such future development when he named his one room school, St. Thomas College, the Basilian Fathers of 1947, on the occasion of the Centennial of the Diocese of Galveston, offered this addition to their institutions as a pledge of their loyalty, obedience and affection to the Diocese and to the then ruling illustrious and beloved Bishop, C.E. Byrne, and under whom it had been their privilege to serve through so many years.

During its ten years of existence, The University of St. Thomas has made great strides and has gained prestige and is mentioned editorially as contributing greatly to our city culturally. The Ford Foundation and other like groups

have seen fit to recognize the University and its work and make contributions of goodly proportions and now the Jesse H. Jones Foundation has seen fit to make possible the memorial building for which the ground is broken today. The Jones Family and the Directors of the Jones Foundation are certainly included in the Blessing of Our Holy Father, Pope Pius XII given in March 1946; His Holiness, at the instigation of the distinguised Catholic layman, George Strake, conferred his Pontifical Benediction on " a Catholic University to be founded in the City of Houston and upon the Congregation of St. Basil to whom this work has been entrusted and upon all our citizens, who, whether as students or as benefactors, contribute to the realisation of this undertaking."

This story of fifty-seven years of Catholic life in Texas, especially in the Mother Diocese of Galveston, reflects the glory of the pioneer Basilians, gives to us an irresistible reason to thank God for their coming and their work and leaves before us an example that cannot but draw out our highest and noblest Christian effort to promote God's rule in the hearts of men, and God's peace in the assembly of Nations.

(Address given by Very Reverend Anton J. Frank, pastor of Annunciation Parish, Houston, classmate of Fathers C.M. Allnoch and E.P. Magee at St. Thomas High School, at the groundbreaking ceremony for Jones Memorial Building, University of St. Thomas, Houston, Ascension Thursday, May 30, 1957)

"Well done, good and faithful servant. Because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy Lord." (Matt. 25, 21)

Your Grace, confreres, university colleagues, and friends —

There is clearly a note of triumph in the text of Scripture which I have chosen for this occasion. "Because you have been faithful over a few things I will place you over many things." The entire ritual of the Mass of Requiem, despite the black vestments, strikes the same keynote, viz., one of triumph and joy. The very theme of the epistle and gospel is victory over sin, and death which is its consequence. It reveals the Christian hope that we shall be clothed with incorruptibility and

immortality, on hearing the voice of the Son of God, summoning us to a new and eternal life.

It is true that there is a judgment. The lengthy sequence of the Mass, called the Dies Irae, does not permit us to forget this, but for the good and faithful servant the judgment will be a ringing proclamation of victory. Indeed we anticipate this proclamation of victory, as we sing the joyful notes of the "In Paradisum" whilst bearing the body to the vestibule of the church.

"Well done, good and faithful servant". Frederick Daniel Meader, our Basilian confrere, was truly faithful to the Christian tradition of a family which began its history in South Bend, Indiana,

where he, the eldest, was born in 1880. While he was still young the family moved to Orillia, Ontario, where he received his secondary education and where he subsequently taught in the Separate School. Later he came to the University of Toronto and enrolled in Mathematics and Physics, from which course he graduated with first class honours in 1905. He then accepted a position on the staff of the University, which he gave up in 1906 to enter the Novitiate of the Congregation of St. Basil. At the conclusion of his year of Novitiate he began his associations with St. Michael's College, which, with an intermission of two years, remained unbroken during the remainder of his life. His first teaching duties were

in the Senior High School Mathematics, but after ordination in 1911 he became Professor of Ethics and Religious Knowledge. In 1914 he became Registrar and two years later the office of Bursar was added to the list of his duties. In 1921 he was appointed Superior of St. Thomas College, Chatham, New Brunswick, where he remained in charge until the Basilians withdrew in 1923, when he returned to St. Michael's.

Father Meader had splendid gifts both as a man and as a priest. His amazing industry has been the subject of admiration and praise, and there is much truth in the remark once made that he always did the work of two men. This was true of him as a young student when

he worked to defray expenses while attending High School and University. It was ture of him in St. Michael's, where he not only had the duties of a professor but also those of Bursar and Registrar. It was true of him in Chatham, New Brunswick, where he was both Superior and Bursar.

Whilst discharging these administrative duties he found time to do a tremendous amount of reading, which enabled him to keep throughly in touch with current literature in Moral Philosophy, which he taught, and his students have often borne witness to the thoroughness with which his lectures were prepared, and the amount of erudition which he displayed.

I should like above all to stress the zeal with which he performed his priestly offices. It is indeed another tribute to his amazing industry that he found time to act as Confessor and Director to the students, as well as to the inmates of the Mercer and Good Shepherd. But to him this work was a labour of love and a recreation. I remember how he demurred when on one occasion an effort was made to lighten his burden by relieving him of the duty of hearing confessions outside the College. He loved his priestly work and begged permission to continue it. It is little wonder, therefore, that he was loved by his penitents, and that he exercised a great influence over those

who came to him for spiritual guidance. In this connection it might be pointed out that in the two years during which he was at Chatham he sent nine young men to the Novitiate. It is likewise worthy of note that during the enforced rest which preceded his last acute attack, what distressed him most was the doctor's order that he should not celebrate Mass, and it is a tribute to his piety, if not to his prudence, that he did not always obey.

Father Meader will be missed by many. Missed by his students who admired him for his industry and his learning. Missed by his penitents, who loved him for his kindness. Missed by the members of his family, to whom he was tenderly

devoted. Missed by his Basilian confreres, to whom he was endeared by his gentleness, his quiet humour, and especially his charity. Indeed his colleagues have repeatedly borne witness to the fact that they never heard him say one unkind word about another.

"Well done, good and faithful servant."

(Sermon preached by Father E.J. McCorkell at the funeral of Father Frederick Daniel Meader, C.S.B., in St. Basil's Church, Toronto, October 9, 1924. Transcribed from the author's manuscript in the General Archives of the Basilian Fathers)

"Thanks be to God for the victory He has given us in Jesus Christ Our Lord." (Epistle read at the Funeral Mass)

Bishop Marrocco, Mrs. McGrady, friends, confreres.

Thanks be to God for the glimpse of the victory He has given us in the mystery of the life and death of Leo McGrady. Thanks be to God for the mystery of Leo, the mystery of Tommy Moylan, of Vernon Kennedy, of Tom O'Rourke. The mystery of the life and death of Leo McGrady is much the same as the mystery of the life and death of Vernon Kennedy.

When we were seminarians at old 21 St. Mary Street, when Leo was in the Seminary, we were blessed with the grace of watching Vernon Kennedy become a Saint. He was an especially brilliant and highly

educated teacher of Theology, but his extreme sensitivity made life difficult for him and others. He was just becoming finally a really good teacher when he was stricken with a brain tumor, and gradually lost all power of communication and self care. We, Le and the rest of us, saw Vernon Kennedy, in the face of this senseless waste, grow out of his shell of embarrassment, completely accept the whole messy situation, and with humor and generosity enter courageously and fully into the dark mystery. I believed then that he was a SAINT, and I still believe it. His death had the most profound effect on us at the Seminary, as earlier did the life and death of Tommy Moylan, who died at the Seminary after 22 years of sleeping

sickness, and as later did the death in Houston of Tom O'Rourke, who from increasing crankiness regained in his last bedridden years of life not only his old joviality but a new depth of Faith.

The mystery of Leo is really the same as the Mystery of Christ on the Cross, Christ in the Mass we celebrate, Christ suffering and laughing and triumphing in the whole Church; it is the same as the Mystery of every person in the Church, in the whole vast assembly of all God's people; it is the same as the Mystery of every human being that ever lived, every ancient Egyptian or Aztec, every modern Vietnamese, Chinese of American, every one of us, you and me too, for we all have to face in our own

way the ultimate Mystery of life and death, the Mystery of good and evil, of suffering and joy, hate and love, of being and non-being and becoming. This Mystery we all share in the hidden Christ, but we still experience it UNIQUELY, each in our own way.

Leo was in some ways like Moylan and Kennedy and O'Rourke, in some ways like all of us, but, like each of us, he was unique too. He had his own kind of sensitivity; he had his own kind of difficulties; he had his own special gifts, and his gifts were largely the way he met his difficulties. He was especially neat and meticulous and concerned for his appearance. This carried over for the good in his faithfulness to the trying details of study and work

and in his willingness to take time and effort with students and other people. His own sensitivity led to a deep consideration for others, a kind understanding that was remarkable in its patience and generous concern.

Along with this went a sharp wit and humor, not always completely "charitable", but in the main leavening and livening and a great boon to himself and others.

Leo developed a keen interest in teaching religion and in preaching, which led him to become the first Basilian to obtain a graduate degree in Public Speaking. This degree he worked hard for, very hard, during long hot summers in Ann Arbor. After much frustration he was finally beginning to use his

special training to the full when he was hit by the final terrible irony of his life. He was stricken with cancer of the tongue. After many improvements and false hopes there gradually dawned on him the terrifying realization that not only was his cherished and cultivated gift to be his mockery, but his facade of neatness was to be ripped entirely away.

His wit and humor he still had, but inadequate weapons they were. The help of some confreres, friends and relatives he had; and this he had — the complete hopelessness of it all, the absurdity of it all, and most absurdly — the Faith, the Gift we call Grace — the mysterious HOPE we dare to try to live in.

Those who helped him the last year of his life say that about two months before he died he noticeably accepted the whole works, the whole ordeal, and as he lost full communication there became evident in his eyes and gestures a new appreciation and calm and even zest. Sensitivity and disappointment became less and less important as he entered fully into the Mystery, the mystery we all, in our frightened and halting ways perhaps, must somehow enter.

I thank God for those who helped him those last months, his confreres, doctors, nurses, his friends and relatives, nephews and nieces, his two brothers, and in a very special way his gracious, devoted sister, Mrs. Cotten;

in a special way, too, one of his nurses, Miss Gloria Nelson, gifted by God with a remarkable Faith and Hope and deep Christian love, who helped him to a degree perhaps no other could. I thank God for you, Miss Nelson, and I thank you for helping my confrere Leo. And I thank God especially for that valiant woman his mother, who stood so faithfully by his side, whose warm and sturdy down to earth sense of humor and stability did so much to influence his sense of humor in life and his final stability in the face of death.

Leo has gone farther in the Mystery of Life-death-Life than we can now follow, but for us the Mystery remains, including the ancient bafflement of suffering,

of pain, of evil. It is well for us to remember this even in the soaring sixties, in the aggiornamento, in all our knowledge and scientific and other explosions, in all our progress and hopes and dizzying changes — the Mystery of suffering and death remains.

Poep John gave us such Hope, and the progress is unbelievable, but there is also the disillusionment, the disappointment, the meeting of new problems and even seemingly new questions, the learning that we really have to <u>keep on</u> reviewing and reforming and starting over, that the human cussedness and orneriness of ourselves and others remains, that twenty, fifty years from now things will still not be perfect; as

Father O'Rourke used to say, "Next year we won't have all this trouble; it will be something else." The "New Breed", so alive with good idealism, will, even they, have to enter the nervous, confused middle years we, good, sane balanced ones, are already in, and a few of them even the cranky crotchety years of those old codgers.

The Mystery of human suffering remains, but also the Mystery of the good in the evil, of joy and laughter, of courtesy and humor, of generous, incredible courage, of starting over, of forgiving and even allowing ourselves to be forgiven.

There remains the Mystery of Calvary,

Psalm 21, the prayer of Christ on the Cross, the feeling of all the despair of "My God, My God, why have You forsaken Me?" But also the glad bewildering Hope of the second half of that same Psalm 21, "May your heart be ever merry." For Psalm 21 is not only the cry of the Good Friday Hill of Skulls, it is also the song of the Supper of Holy Thursday life, of the wine of our Poetry and the Bread of our Strength, the Bread and Wine for the journey, for the long dark road through life and death to LIFE.

"Thank God for the victory He has given us through Christ Jesus Our Lord." Thank God for the glimpse of the victory He has given us in Tommy Moylan and

Vernon Kennedy and Tom O'Rourke, and now in Leo Victor McGrady.

Thank God for the wonder of it all; thank God for the absurd mystery of ALLELUIA.

(Sermon preached by Father John M. Sheehan at the Funeral Mass for Father Leo McGrady in St. Basil's Church, Toronto, July 15, 1965. Transcribed from the preacher's manuscript.)

INTERNATIONAL FLAVOR PRESENT IN SAINT MICHAEL'S CENTENNIAL CELEBRATIONS

"Michael...Who Standeth For The Children of Thy People"

Sermon on St. Michael's College Centenary
Preached by Most Rev. R.H. Dignan

"But at that time shall Michael rise up, the great Prince, who standeth for the children of thy people." (Daniel 12,1)

Your Eminence, Most Rev. Archbishops and Bishops, Rt. Rev. and Rev. Fathers and Dearly Beloved Brethren:

We have assembled today in the Cathedral Church of St. Michael to unite with the good Basilian Fathers in expressing to Almighty God, through the Holy Sacrifice of the Mass, celebrated by His Eminence,

the Cardinal Archbishop, our supreme gratitude and fervent thanksgiving for a century of devoted service in the all-important field of Catholic education, of a truly outstanding institution of our beloved country, of a College which too bears the name of St. Michael, the Protector of the Church of God.

Angelic Leader

The name of this angel, seraph, minister of the Lord, leader of the armies of God, conqueror of Satan, protector of men and standard bearer of the Kingdom of Heaven cannot fail to stir our souls and kindle our imaginations, when we contemplate the tremendous educational achievements, during the past century,

of St. Michael's College, Toronto. For like Michael of old, it has risen up and stands forth for the children of our people.

Before attempting to voice our supreme thanksgiving to God, the Giver of all, and our heart-felt congratulations and sincerest appreciation of this century of devoted service of the priests of the Congregation of St. Basil, let us first lift one corner of the veil which obscures from many the intricate history and the true value of the Christian education

Teacher of Teachers

Assuredly, Christ is our great teacher. Even the Jewish population of old recog-

nized this fact, for did they not exclaim: "Master we know that thou art come a teacher from God; for no man can do the things which thou dost, unless God be with him." (John 3, 2)

Had Christ's mission ended when he left this earth, He would still have been in word and work, the ideal teacher, and would have influenced for all time the education of mankind, so far as its ultimate aims and basic principles are concerned. But as a matter of fact, He made ample provision for the perpetuation of His work by training a select body of men. To these Apostles, moreover, He gave the command: "Going therefore teach ye all nations...and behold I am with you all days even to the con-

summation of the world." (Matt. 28, 19-20).

These words are the charter of the Christian Church, as a teaching institution. While they refer directly to salvation, and therefore to the imparting of religious truths, they nevertheless, by the very nature of that truth, carry with them the obligation of insisting on certain principles and maintaining certain characteristics which have a decisive bearing on all educational problems.

Time does not permit us to review even briefly the Church's activities in the field of education throughout the centuries of her history. But even the

casual student of history must know something of the continuous labors of the Church to educate her children and to form them unto justice.

It is, indeed, an historical fact that practically all the great universities of Europe must trace their origin to ecclesiastical sources. The rise of the great teaching orders of men and women, stimulated in a great manner by the Council of Trent, should prove beyond the shadow of a doubt the tremendous importance that our Holy Church places upon education.

Basilian Humility

Today we are rejoicing before the altar of God with one of these congregations,

the Fathers of St. Basil of St. Michael's College who culminate a century of striving to follow in the footsteps of their Head Master, Christ, the great teacher. The story of this self-sacrificing community is perhaps not too well known, for it must be said of the Basilians that with characteristic humility they have never sought publicity, save when the same could foster or expand their efforts as Christian educators.

The Basilian Fathers may be described as an indirect result of the French Revolution of 1790, which in so many ways resembles the fierce persecution of the Church of God now in progress

behind the Iron Curtain or where atheistic Communism holds sway. Then, as now, does the Universal Church pray the Great St. Michael the Archangel to be our defender in the day of battle and to be our protection against the snares of the devil.

Law Of Persecution

The Church is, and must always be, open to persecution because she is not only a spiritual idea but a visible unit of mankind. Sometimes persecution is merely the malice or the ignorance of the savage; sometimes it is the result of the cold calculations of the so-called philosopher, the politician or the despot. Sometimes it is the casual

behind the Iron Curtain as there exists little Communism today. Then, on the other, does the Universal Church pay the Cross to. Instead the Christmas is to be defeated in the day of Christ and to be our protection against the snares of the devil.

Lec. 12 Paraenesis

The Church is, and must always be, open to paraenesis because she is not only a rational line but a visible unit of mankind. Sunshine paraenesis is mostly the malice or the ignorance of the errors; sometimes it is the result of the evil machinations of the secular philosophy, the politician or the theory. Sometimes it is the casual

violence of a mob. Sometimes there are bloodshed, torture and death; at other times imprisonment, fines and confiscation. Churches may be shut up or destroyed and schools starved out. Even the gentle nuns who shelter the helpless child or the ailing poor know what it means to suffer for Christ.

But in God's good time, the prayer of Christ's Church will be heard and St. Michael the Prince of the Heavenly Host will once again drive back into hell Satan.

So it was when the French Revolution had spent its fury and in 1800, a little group of priest-teachers began to try to repair its ravages by the establish-

ment of a school in the mountains of Vivarais in France. Success crowned their efforts and in 1802 their school was moved to Annonay. Gradually these devoted educationalist realized that the perpetuation of their work would best be fostered by their formation into a religious institute. In 1822 they formed a pious association binding themselves by the simple promise to consecrate their lives to the education of youth.

Call By Charbonnel

As early as 1837 Pope Gregory XVI decreed that the Institute of the Priests of St. Basil was worthy of praise, which decree was definitely confirmed by Pius IX

on Nov. 23,1863. Fortunately for the cause of Catholic education in North America one of the early pupils of the College of Annonay was none other than Armand François Marie de Charbonnel, destined to become in 1850, Toronto's second Bishop. With his customary keenness of foresight, even before he left his native France to take possession of his new See, Bishop de Charbonnel laid plans for the establishment of St. Michael's College, securing the consent of his former teachers to staff the new institution which he proposed to found. He prevailed upon the Basilian Superior of Annonay to allow the only English-speaking priest of his

community, the Rev. Patrick Maloney, a native of Ireland, to journey to Canada with him. Thus Father Maloney may be termed the precursor sent to prepare the way for the founding of St. Michael's College.

His scholarly attainments, together with his attractive manner and his pleasing gift of oratory pave the way for the joyous welcome extended to his confreres when they arrived in Toronto in August 1852, and a month later opened a modest school on Queen Street.

The Pioneers

The staff comprised men afterwards renowned in the annals of education in Ontario, with Father J.M. Soulerin, as

the first Superior; Father Joseph Malbos, Bursar, and two scholastics in Minor Orders, Messrs. Charles Vincent and William Flannery, who were ordained to the priesthood the following year. To the skilled historian must be relinquished the completion of the story of the century of achievements of the valiant and efficient Basilian Fathers in their chosen field of teaching.

By their fruits you shall know them is a dictum of Sacred Scriptures. In accordance therewith it should be noted that two of the nine pupils who presented themselves on the opening day became well-known Bishops of Ontario... Bishop R.A. O'Connor of Peterborough

and Archbishop Dennis O'Connor, successively Superior of Assumption College, Windsor, Bishop of London and Archbishop of Toronto.

A pupil who presented himself two weeks later, George Richard Northgraves, was one of the theologians who participated in the Vatican Council of 1870; for 20 years he was Editor of the Catholic Record and was greatly desired by Toronto University as one of its professors.

To complete the century-long list of the illstrious graduates of St. Michael's College, in the ranks of the hierarchy, the priesthood, the various professions, the ranks of legislators and

outstanding business men and citizens of Canada and the United States is clearly beyond the limits of this discourse.

Beyond Toronto

From St. Michael's College have sprung numerous other splendid educational centres: at Windsor and Sudbury in the Province of Ontario, at Saskatoon and Calgary in Western Canada. Nor must we overlook their equally wonderful institutions in Detroit, Rochester and in the State of Texas. They may also be described as the pioneers of work in the great Archdiocese of Toronto and elsewhere. Their spiritual care of prisoners and mentally afflicted forms a glorious chapter in their history.

They have also served as a bulwark of spiritual strength to the noble religious women, who by prayer and a life of contemplation or by the active pursuits of charitable or educational works have been their fellow workers in fostering Christ's reign in the hearts of men.

At best we can but insinuate rather than recount with elaborate detail the untold good accomplished by the worth Basilian Fathers.

May we conclude, Dearly Beloved Brethren, by humbly exhorting you on this Feast of St. Michael the Archangel, to petition Christ our Divine Savior and Teacher, through the intercession of Our Blessed

Lady, and the great St. Basil, to shower His choicest blessings upon the great College which is our Alma Mater and which today completes its first century of service in this portion of the Master's Vineyard. As of old St. Michael stood beside the altar of God with a golden thurible in his hand, today may he be our intermediary in offering before the Throne of the Most High the good works and the noble deeds of the past century of the Basilian Fathers of St. Michael's College. May these arise as incense for the greater honor and glory of God. Amen.

(Transcribed from the Canadian Register, October 4, 1952; a newspaper clipping in the General Archives of the Basilian Fathers)

Your Excellency, Bishop Allen,
Family and Friends of Father Girard:

Death is one subject in which no man is an expert. No one can speak from experience. We may see it from time to time, we may even witness the dying moments of a close friend, but in all these events we are spectators, we are someone looking on. What it is we really do not know except that it fills us with a certain fear. We may struggle with many difficulties throughout life, in fact, life may well be a problem, but death is a mystery.

It is not surprising then that throughout the many cultures in civilizations in history, there are many different and vague notions about death. Even

God's chosen people, the Ancient Hebrews, had a very cloudy and uncertain idea of just what death meant. It was after the coming of Christ that we really learned something about death from what Jesus taught about it and from His own attitude towards it.

You remember the incident that is related in Scripture when Christ was confronted with the Sadducees. The Sadducees were a group of people who did not believe in the hereafter. Christ told them that they were wrong because "Ye know not the Scriptures nor the power of God." "Have you not read what was spoken to you by God saying: I am the God of Abraham, and the God of Isaac and the God of Jacob? He is not the

God of the dead but of the living."

More instructive than His teaching on the problem of death is Christ's reaction before the fact of death. This is something we can share and appreciate having stood helpless before the corpse of someone we loved. In the narrative of the raising of Lazarus, we have one fact repeated throughout, Jesus loved, Jesus groaned in spirit, and was troubled, Jesus wept. He said to Martha, the sister of Lazarus, "I am the Resurrection and the Life, he who believes in Me even if he dies shall live and whoever lives and believes in Me, shall not die."

Christ not only tuaght us by words but

by example. He not only showed us how to live, but how to die. Jesus' death included the Agony, Passion and Surrender. He knew that death awaited Him and He feared it and was troubled by it. He said to His Apostles, "My soul is sad even unto death." His final words, "Into Thy hands I commend My spirit", reflected this act of surrender. It was an act that summed up a whole life of loving obedience.

The real meaning of death then, is shown on Easter Sunday morning, When His followers came to His tomb that following Sunday they were greeted with the words, "Why do you seek the living One among the dead? He is not here, but has risen." Faith in the Resurrection,

arising from the dead, is at the very heart of our Christian religion. Christ's death changed our whole notion about death. It is not an End but a Beginning. It was the destruction of life, but it is now its very condition. It was a separation from God — it is now the way to union with Him. For a Christian to live he must first die, for him to share in the Resurrection, he must first partake of the death of Christ.

When we were first baptized, when we first became members of Christ's Church, this holy people of God, by Signs we went through, and were joined to, the Passion, Death and Resurrection of Christ. By the very action of water

being poured over us, there was signified a death to sin, a living with Christ, What was symbolized by signs and sacraments before, now becomes the reality when we die. When we die, we begin a new way of sharing the Divine Life, the actual living with God. So our death is really the fulfillment of Baptism, it is the fulfillment of that death that was signified when we first became Christ's body.

Death is sometimes called the great disillusionment. However we may carve our dreams, or embroider our fantasies, these are all shattered at death. Whether we be young or old, rich or poor, whether we enjoyed a life ggood

full of rich experience, or have yet to look forward to such a life, it is all destroyed and we are face to face with reality. On Ash Wednesday, the Church is anxious that we do face reality. We have dust sprinkled over our foreheads and the words of the priest tell us to remember that we came from dust, and unto dust we shall return. This disillusionment is always present at death. However, sometimes it is present before death. Father Girard suffered ill health for the last few years. His dynamic qualities as a teacher, prefect, and a leader of youth, slowly ebbed away and in their place came the inevitable frustrations — the loneliness, the fears.

An incident is told of a man who was dying from a slow paralysis. A friend came in to sympathize with him for being unable to live out his life in the full vigour of his manhood. The sick man replied that there was nothing really to feel bad about, that God was really acting towards him like a father. He, himself, was a parent and in putting his own children to bed, he took away from them their books, their work, and their play things in order to get them ready for bed. So he felt that God was acting like a father with him, taking away his work, his books, his play things in order to prepare him for eternal rest and peace and life.

The same sentiments might be expressed

of Father Girard. God took away many of the activities that were very dear to him in order that he might be joined evermore fully with Christ in the Agony, the Passion and the Surrender necessary to be with God.

Our deepest sympathy and condolences go to the father, the brothers and sisters of Father Girard. They will be remembered daily in our Masses and prayers.

As we continue with the Mass, the Eucharistic Sacrifice of the Passion, Death and Resurrection of Christ, let us take advantage of this contact with Christ, our Brother, to plead with Him that our brother, Father Girard, be received with welcome. Let us take advantage of

this contact with Christ to plead that all of us might have the courage and the strength to live more deeply this Agony and Surrender to God, our Resurrection and life.

(Sermon preached by Father John Gaughan at the funeral Mass for Father Uldège Girard in Holy Rosary Church, Toronto, Saturday, January 29, 1966. Transcribed from the preacher's manuscript)

Dearly beloved:

The history of St. Basil's Parish is a long one, and a very distinguished one. For generations its name has been synonymous with devotion to the liturgy, excellent preaching and the finest church music in the city.

Times change and customs change, but the faithful still come to St. Basil's to worship their God and to partake of the services the parish offers to them.

The history of the parish contains many names of illustrious men and women who deemed it an honour to devote a part of their life to the glory of God. Truly they understood well the words which the priest says daily when he washes

his hands after the offertory. "O Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth." Many of these friends have remained nameless — but their name is surely written in the Book of Life. One of them, Mr. John Elmsley, who gave the property for St. Michael's College and St. Basil's Church, asked that, at his death, his heart might remain in the church. It is hidden behind a marble plaque on the gospel side — near Our Lady's altar.

We have frequently thought that these worthy persons should be publicly honoured with the Church's honours and blessings, and that is why, this year, we petitioned the Holy See through Arch-

bishop Pocock to confer the papal medal and honours called "Bene Merenti" — meaning "Well Merited" on two highly esteemed members of our parish. We know that you rejoice with us as we ask Mrs. John Flynn and Mrs. John Field to come forward and receive their due honours.

(Words spoken by Father James Donlon, pastor of St. Basil's Parish, Toronto, at the investiture of Mrs. John Flynn, promoter of the monthly Mass for priests, and Mrs. John Field, sacristan of St. Basil's Church, with the Bene Merenti medal on Thursday, March 3, 1966, at 8:00 in St. Basil's Church. Transcribed from the speaker's manuscript.)

Your Excellency:

The liturgy of Christian burial includes the reciting of the Benedictus as the body is being lowered into the grave. It begins, "Blessed be the Lord, the God of Israel because He hath visited his people." It is an inspired anthem of praise and prophecy from the lips of the Hebrew priest, Zachary, his first words after his power of speech had been restored to him by Almighty God. It is a kind of Messianic symphony, of which the first movement is towards God in gratitude for the mystery of the Incarantion, "God hath visited His people"; and the second towards Zachary's infant son, John, to be known in history as the Baptist, and whose vocation

is to prepare the way.

> You shall go before the Lord to prepare his ways, to give his people knowledge of salvation through the forgiveness of their sins. Such is the merciful kindness of our God which has bidden Him to come to us like a dawning from on high to give light to those who live in darkness and the shadow of death, to direct our feet into the way of peace.
> (Luke 1, 76-79)

These words apply to every Christian by reason of his baptism. He is called to be a sign of Christ, a witness to Christ in the so-called secular city. But the words apply more particularly to the priest. He is in the world, but he points beyond it. To be in the world, to know it from the inside, to understand it, to sympathize with it, to identify with it, that is the wisdom he must gain and use for Christ Our

Lord. To be not of this world, as Christ was not of this world, this is the more elusive wisdom, he must struggle to acquire, if he is to be faithful to his priestly and religious vows, and remain a faithful witness to Christ.

He is a man, but he speaks of things divine. Even his human powers and qualities are to be turned to account in finding a way for Christ into human hearts. If he has a friendly manner and a ready wit he will open doors, and even minds that remain closed to others. He will work with greater success:

To give his people knowledge of salvation through the forgiveness of their sins.

He will preach more convincingly:

> ... the merciful kindness of our God
> Which has bidden Him to come to us
> like a dawning from on high to give
> light to those who sit in darkness
> and in the shadow of death.

The role of one who prepares the way of the Lord is an exalted one. St. John the Baptist was the first to do it, and none born of woman was greater than he. He was great because of Christ. Yet he was a forgotten man. He lived in the desert. It was a life of penance. He ran foul of public authority and Christ did not work any of His miracles to save him, was imprisoned and executed. But he sounded the keynote of the Kingdom of Christ. The thrilling moment in his life was when he stood on the bank of the Jordan River and baptized the

Lamb of God. The heavens opened and the voice of the Father was heard and the Holy Spirit appeared as a dove. It was the first revelation of the Trinity.

There are high moments in the life of a priest, moments of glory. These are contacts with Christ. When the priest baptizes, Christ baptizes. When he hears confessions, Christ absolves. When he preaches, Christ preaches. When he celebrates Mass, it is Christ Who consecrates. When he meets Christ, it is, truth to tell, often the suffering Christ, that is to say the priest is often the forgotten man, but only from the human point of view. In any case there is every morning the rendezvous with Christ at the altar. That is what keeps him up to the mark.

It is easy to fit Father Perdue into this context, and I must do so briefly as I conclude. He will be amused at anything I say about him in praise, if he has not other things to think about now. He died on the feast of St. Thomas Aquinas. This coincidence would amuse him, as I am sure it did if he was aware of it. Any connection with St. Thomas, however accidental, would have amused him. The fact is he was a wise man, who never paraded his wisdom. And he was a humble man, for only humble men have a sense of humor.

His work for so many years — as a priest was mainly in various Basilian parishes where he was exceedingly competent. In large measure he was to the

manner born. He thawed out frigid souls by the sunshine of his friendly manner; he won young folk by his sympathy and humor. Beyond that he was popular with his confreres, a good community man. He was loyal to his community, loyal to his family to whom our sympathy goes out today, loyal to his native diocese, Peterboro, loyal to his native parish of Downeyville. Several months ago he drove out to take a lasy look at the parish where he grew up, and the parish where he taught school as a teen-ager. He was nearing the end of his pilgrimage of grace, and he wanted to see once more the place where it began.

And so, May the light that he gave to those who lived in the darkness of sin

or discouragement, or despair, or in the shadow of death shine on him now, and may his example direct our feet into the way of peace. Amen.

(Sermon preached by Father E.J. McCorkell at the funeral of Father Simon Perdue in St. Basil's Church, Toronto, March 10, 1966. Transcribed from the preacher's manuscript)